

THE  
**Baptist Magazine.**

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OCTOBER, 1816.

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MEMOIR OF THE LATE REV. ABRAHAM AUSTIN,  
*PASTOR OF THE BAPTIST CHURCH,*  
FETTER-LANE, LONDON.

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THE biographer of deceased excellence often finds himself at a loss to pourtray the character he desires faithfully to exhibit; either from a want of the requisite materials, or from not having been acquainted with the whole life of the subject of his memoir. There are but few persons in whose character godly sincerity, and constitutional timidity have been combined, especially if the greater part of their life has been spent in a public station, but what at different periods have been suspected of versatility, and the love of change. The careful and candid observer, however, will allow that the appearance of these things may exist, where there is no deficiency either of Christian simplicity, or of inflexible integrity. A determined resolution to seek for, and to embrace the truth as it is in Jesus, connected with a frank declaration of the feelings of the mind in every stage of the progress, has exposed many conscientious persons to the unjust charges of vacillation

and error, who would have been preserved from them, had they possessed less integrity, or had they acted upon a maxim of the late Rev. Samuel Palmer, of Hackney, *viz.* "An honest man ought to make his *sensiments* public, but not his *doubts*!" Whether the following account will furnish an illustration of the above remarks, must be left to the unbiassed opinion of the candid reader.

Mr. Austin was born at Sutton Colefield, a corporate town in Warwickshire, Dec. 25, 1749. His father and grandfather, who were wardens of the town, were respectable timber-merchants and farmers. His father died of a consumption, when Mr. Austin was about six years of age, and within a year afterwards, he lost his mother. These afflictive bereavements were the occasion of himself and two brothers, both younger than himself, being placed under the care of their grandfather, with whom they continued till

his death. The old gentleman appears to have entertained a high opinion of Abraham, as he gave him a good education, with the intention of training him up for the church of England. His grandfather dying before this plan could be realized, was the cause of his being apprenticed to a respectable grocer in Birmingham.

In a conversation with a minister in September, 1813, Mr. Austin gave some account of his life; and from the notes written immediately afterwards, many of the following particulars are derived. "My mind," said he, "was impressed with the importance of religion at eight years of age, and from that time till I left Birmingham in my twentieth year, I laboured hard by prayers, and an attendance upon the services and sacraments of the established church, to make myself a fit object for the divine favour. By my master and his family I was highly respected for my honesty and sobriety; but my regard to divine things was treated with ridicule and contempt. Whilst in that place, I prayed that the Lord would be pleased to remove me back to Sutton, that I might be at liberty to attend to the concerns of my soul. I promised myself how much better I should be at Sutton, than I could possibly be at Birmingham: and was particularly pleased with the thought of the pleasure I should derive from the conversation of a religious woman who resided there. My prayer was soon remarkably answered. My uncle dying, who had lived

in the farm since the death of my grandfather, I was sent for home. Settling my uncle's affairs, and the perplexity of my new situation so entirely employed my thoughts, that I quite forgot all the resolutions I had made in my own strength respecting religion, and for which purpose I had prayed I might be removed to Sutton. About a fortnight after the hurry of business beginning to subside, I recollected my former prayer and resolutions, and was deeply overwhelmed with the thought of my wretched conduct. The state of my mind was now truly distressing, when I thought of the good woman I before mentioned. I went to her, and told her my distress, when she lent me a book written by a Mr. Cudworth, in defence of Hervey's 'Theron and Aspasio.' This led me to consult that work also. The manner in which Mr. Hervey states the way of a sinner's acceptance in the sight of God, appeared in my mind as just what I wanted. I thought with myself, *If this be true*, then there is hope! Till now, though I had read the Bible from my childhood, I had never thought of searching it for the purpose of finding the way of salvation. I now, however, resolved upon comparing the sentiments of Mr. Hervey with the scripture, to 'see whether those things were so.' By this means, my soul was brought to enjoy the liberty of the gospel. The ground of my hope then, was precisely the same as that which supports my mind at



this present time, viz. *the declaration of divine truth, concerning the all-sufficiency of the Saviour's work to justify the ungodly.*"

Mr. Austin was now a humble believer in the Lord Jesus: having, by faith, obtained "access into the grace in which believers stand, he rejoiced in hope of the glory of God." Receiving the free and full declaration of the gospel, that "eternal life was in the Son of God, for all who believed in Jesus," he "ceased from his own works," and "entered into rest." He now found that pardon and life were freely bestowed upon "him that worketh not, but believeth on him who justifieth the ungodly." "Labouring, and heavy laden," he went to Jesus, and simply trusting to the validity of the Saviour's promise—"Him that cometh unto me, I will in nowise cast out," he found "rest" to his soul. Like Bunyan's "Christian," through looking at the cross of Christ, he found the burden of guilt and anxiety fall from his back, and his soul was filled with joy and peace, through believing, by the power of the Holy Ghost.

It was about a year after this period, in 1770, that he began to preach. The circumstances which led to it were singular, and deserving of notice. It should seem that his aunt had still entertained the idea of his being a clergyman of the church of England, and that she had taken means to send him to the university of Cambridge: but, as Mr. Aus-

tin had previously been thinking seriously on the principles of dissent, on the day it was intended he should go to Cambridge, he fully resolved that he would take his stand with the Dissenters, and refused to go to the university. The Rev. Mr. Ryland, who was curate at Sutton, used to preach at a house in Mare Pool. Mr. Austin attended his ministry; but some other person who preached there, much to the dissatisfaction of Mr. Austin, did not point out the way of salvation clearly. "One morning," said Mr. Austin, "after he had preached, I ventured thus to accost him: 'Sir, you have been calling our attention to a very important subject, and have told us what we must do before we can have hope: but suppose any one should die before he becomes the character you describe, what becomes of him?' The preacher replied, 'Can you tell me a better way?' 'Yes,' said I, 'I think I can: the work of Christ is a complete work, and all-sufficient to justify the ungodly, who are invited under their present character to put their trust in him.' The minister seemed to think this was a very easy way for a sinner to obtain heaven, and intimated it would never do." It was not long after, that the minister neglecting to come on one occasion to preach at Mare Pool, and the people not willing to discontinue the public service, sent for Mr. Austin to pray, and to read a sermon. With this request he complied; but after beginning to read the sermon

he had selected, it did not please himself; he therefore delivered his own sentiments, the people not knowing but they were read from the book which he still held in his hand. This circumstance was not known, till Mr. Austin mentioned it to a young man to whom his conversation had been rendered useful: from this time, his kind friend was constantly wishing him to preach; and at length, when he could no longer resist his arguments, he complied. The people approving of his ministry, insisted on his continuing to address them; but as it would have given offence for him to have preached in the house which the minister had previously occupied, they procured another house in Mare Pool, in the parish of Sutton Colefield, where Mr. Austin commenced preaching regularly as a dissenting minister.

He soon afterwards fitted up a place of worship at his own expense, in the town of Sutton, where he resided; and a congregation was collected. Here he continued his labours for about five years, without any emolument, carrying on the business of malting for the support of himself and his younger brothers.

When he first began to preach, he met with violent opposition; stones, and other substances, being often thrown at him while preaching. Notwithstanding this, he was not affrighted or discouraged: the work of the Lord so evidently prospered in his hands, that many, through his instrumen-

talities, were brought to the knowledge of the truth. Among the first fruits of his ministry were his two brothers, both of whom died before him, triumphing in the excellency of the knowledge of Christ Jesus. The recollection of these instances of his usefulness always afforded him a high degree of joy, which he often mentioned with feelings of peculiar delight.

He was, all this period, a Pædobaptist, baptizing children without having questioned the propriety of the practice, or examined the arguments for its support. It is not exactly known in what year he became a Baptist; but being in London about 1776, whilst minister of the congregation at Sutton, he was requested, by a friend, to baptize his infant, and to address the company assembled upon the subject. Examining the scriptures to furnish himself with arguments for the occasion, he found considerable difficulty, and his speaking was attended with so much embarrassment and distress of mind, that when he concluded the service, he said, "I have done that now, which I am determined never to repeat." He was firm to his purpose, and never afterwards sprinkled an infant!

Mr. Austin having seen the impropriety of sprinkling infants, very soon embraced the principles of the Baptists, and was baptized on a profession of his repentance towards God, and faith towards our Lord Jesus Christ, by Mr. Hickling, a general Baptist minister, at



Longford, Warwickshire. Many of his congregation were soon convinced of the propriety of the sentiments which he had adopted, and it was not long after that he had the pleasure of witnessing the baptism of 15 of them, in a river near the place of worship in Sutton Colefield. He now united himself with the ministers of the "*New Connection*" of the General Baptists, who, on account of the erroneous sentiments of that body, had lately broken off from them, in order to profess the principles by which the founders of that denomination had been distinguished, viz. the principles maintained in the celebrated work of the Rev. Thomas Grantham, entitled "*Primitive Christianity*," &c.\* One of Mr. Austin's most early friends was the Rev. Dan. Taylor, with whom, at that time, he cordially united in his theological opinions; and with whom, through life, he maintained the most friendly intercourse.

The congregation at Sutton increasing, it was found necessary to procure another place of worship. A Mr. John Parnell offered to build them one, at a place in the town called Muffin's Den: "a man," said Mr. Austin, "*who neither feared God, nor regarded man*, but whose sole motive appeared to be the hope he should make more interest of his money in that way than in any other." In this place of

worship he continued to preach about nine years.

In October, 1775, Mr. Austin, when about twenty-six years of age, married Miss Jane Spencer, (his surviving widow) daughter of Mr. Francis Spencer, a farmer, at Measham, Derbyshire.

While residing at Sutton Colefield, an incident occurred which is too remarkable not to be recorded. Mr. Austin often mentioned it with much feeling, as a proof of the mysterious providence, and rich grace of God towards poor sinners; and, as Mr. Austin was very far removed from any superstitious regard to impressions, and had no disposition for the marvellous, it is entitled to the greater degree of attention:

A neighbour one day informed him, that a man was to be executed in a few days at Litchfield for horse-stealing. He paid no particular attention to it at the time, but after his friend had left him, an unusual impression seized his mind, and constantly exercised his thoughts, "You must go to Litchfield, and preach the gospel to that man." This was Friday, and he at length resolved that he would go on Monday to Litchfield to make some inquiries concerning the wretched convict; but it was impressed still more powerfully "You must go immediately." He could not resist his feelings: and though Litchfield was six or seven miles off, the weather

\* History of General Baptists, p. 135, now publishing by Mr. Adam Taylor.

excessively hot, and himself in a bad state of health, he determined to go on the Saturday. Informing his friend of the strong desire he had to see and converse with the man, his friend offered to accompany him. They accordingly set off, and on the way were consulting by what means they could get access to the prison, as they knew no persons who could assist them. At last, Mr. Austin recollected there was a poor woman who had sometimes heard him at Sutton, who resided in Litchfield. They therefore resolved to call upon her to ask by what means they could gain admittance to the prison. They had no sooner mentioned their business than the woman exclaimed, "The poor man is to be executed on Monday morning!" Mr. Austin, who had not expected the man would be executed till the next Wednesday, began to think the impressions which had compelled him to come on the Saturday must be of an extraordinary kind: he therefore anxiously desired her to say, if she knew how he could get into the prison? The poor woman said, "The jailor keeps a public-house, Sir, you had better go and ask him, though I do not expect he will let you see him." Hearing this, Mr. Austin, with his friend, went to the house, which was near the jail, and called for some refreshment. While partaking of it, he said to some persons sitting by, "I understand that a poor man is to be executed on Monday morning for horse-stealing, and I am very desirous of seeing him; Do

you know how I could get to him?" The person replied, pointing to a man in one of the settles, to the surprise and astonishment of Mr. Austin, "*that* is he, Sir!" The jailor, to give the wretched culprit some air and exercise, had permitted him to come from his condemned cell, loaded with his chains, into the kitchen. Mr. Austin now found, that as God had so remarkably given him the opportunity of fulfilling his mission, that no time was to be lost. He immediately began conversing with the condemned convict on the necessity of repentance and faith in order for any one to obtain pardon; and that even a sinner in his circumstances, confessing his sins, and seeking pardon through faith in the atonement of Christ, might find everlasting life. The poor criminal listened, the tears started into his eyes. Mr. Austin continued his speech, though the merciless jailor was frequently interrupting him, saying, he was tormenting him with methodism; at length, in a great rage, he pulled the convict away, saying, "Come along!" Mr. Austin had only time to say, Do you understand what I have been saying to you? With tears, and the expression of gratitude in his countenance, he replied, putting his hand to his breast, "O yes, it wraps around my heart!" The jailor hurried him to his cell. Mr. Austin and his friend returned surprised at what they had seen and heard: and, on the Monday morning, the criminal suffered the awful sentence of the law!



About the year 1781, Mr. Austin preached at Blockwich, in Staffordshire, where a meeting-house was built, and the ordinances of the Lords-supper alternately administered there, and at Muffin's Den. Soon after this, he was invited to preach in the town of Birmingham, by some of his friends who had removed thither from Sutton. Here, from the success attending his labours, a neat and commodious meeting-house was erected in Lombard-street, Deritend, principally by the zealous and indefatigable exertions of the late Mr. Joseph Green, who was among the first persons converted by Mr. Austin's ministry, and one of his most sincere friends. In this place he was expected to preach statedly: but it proved the occasion of his removal from Warwickshire to London—the principal scene of his useful labours. It being necessary to solicit the assistance of the religious public towards paying the debt incurred by the building, Mr. Austin was deputed to collect towards it, and he accordingly travelled through Kent, and visited London for that purpose. This was in May, 1784, in the thirty-fifth year of his age, and the next year he removed with his family to London, at the invitation of a congregation of Baptists in Fetter-lane, which had been collected by the Rev. Ebenezer Smith, formerly of Eagle-street, where he had been an assistant to the Rev. Andrew Gifford, but had left it on account of having embraced the Arian notion of the person of Christ.

(To be continued.)

## FURTHER REMARKS

ON HEB. VI. 4—7.

A WRITER in your last Number appears to me to have completely proved, that Heb. vi. 4—7, should be considered as an awful warning, addressed to real Christians. His remarks on this subject are accurate and conclusive. But if he has been successful in deciding to what class of persons this passage refers, it is equally certain that he has not yet discovered the true method of reconciling these alarming words with some other parts of divine revelation. He informs us, that “the whole seems to turn on the particle *if*,” and it is by a laboured exposition of this little *if*, that he imagines he has solved a difficulty which has perplexed the ablest divines. I cannot but think it was rather presumptuous in a writer to criticise the Greek particles, who confesses that he is “not acquainted with the Greek language.” It might at least have been expected, that before he had ventured to publish an illustration of an important text, founded on a single particle, he would have contrived some means of ascertaining whether such particle actually existed in the original; or, whether it was unwarrantably introduced into the English translation. The following extracts will make it evident, that we are indebted to human ingenuity for the conditional form of the passage. The words in question are *καὶ παραπεισόντας*, and they are ren-

dered by Dr. Macknight, and yet have fallen away. I shall transcribe a note by which he justifies this translation. "The verbs φωτισθεντας, γευσταμενους, and γεννηθεντας, being aorists, are rightly rendered by our translators in the past time, *who were enlightened, have tasted, were made partakers*: wherefore παραπεσοντας being an aorist, ought likewise to have been translated in the past time, *have fallen away*. Nevertheless, our translators, following Beza, who, without any authority from ancient MSS. hath inserted in his version the word *si, if*, have rendered this clause *if they fall away*; that this text might not appear to contradict the doctrine of the perseverance of the saints. But, as no translator should take upon him to add to, or alter the scriptures, for the sake of any favourite doctrine, I have translated παραπεσοντας in the past time, *have fallen away*, according to the true import of the word as standing in connection with the other aorists in the preceding verses. Farther, as παραπεσοντας is put in opposition to what goes before in the fourth and fifth verses, the conjunction και with which it is introduced, must here have its adversative signification exemplified, Ess. iv. 211. *And yet have fallen away*. Wall, in his note on this verse, saith, *I know of none but Beza whom the English translators could follow*. The Vulgate hath et

*prolapsi sunt*: the Syriac *qui rursum peccaverunt*: Castalio *et tamen relabuntur*.—The word παραπεσοντας, literally signifies *have fallen down*. But it is, rightly translated, *have fallen away*; because the apostle is speaking not of any common lapse, but of apostacy from the Christian faith."

The late Mr. Archibald M'Lean, whose Calvinism none will suspect, remarks on this passage: "*If they shall fall away*, is not a proper rendering of και παραπεσοντας; for και cannot be rendered *if*, nor is παραπεσοντας in the future, but an aorist in the past tense, and should be rendered *and have fallen away*; and as it is put in opposition to the advantages mentioned in the two preceding verses, the conjunction και with which it is introduced, must have its adversative signification, and the words be rendered *and yet have fallen away*."

Some future writer, will, I trust, be able to reconcile this difficult passage of scripture with others to which it appears opposed.\*

H. K.

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### REPLY

TO

### DEMAS HIGHMAN.

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*To the Editors of the Baptist Magazine.*

THOUGH I am a hard-working man, I am a constant reader of your Magazine, as there are six of us who put together a penny each every month in

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\* Our readers will find a satisfactory discussion of this subject in a sermon, entitled "Apostacy," By F. A. Cox, A. M. of Hackney.



order to take it in; and, I think, a penny cannot be laid out to better advantage: for it is a little way of doing good, and getting good at the same time. —I assure you, that I find it to be very pleasant and profitable after my day's work is done, and the children are gone to bed, to sit down, and read a little to my wife; for it does us both good to hear every month such a variety of interesting accounts of what is doing in the world, to enlarge the kingdom of our dear Redeemer.

But I was going to tell you, that a few evenings ago, as I was reading your Magazine, I met with a curious letter from a Mr. Highman, who seems much puzzled by some very plain passages of scripture; and, I have been thinking ever since, that I would try if I could send you some remarks on the subject of his inquiries. As I am a plain sort of a man, and never had much learning, and as you receive so many excellent letters, I am afraid that nothing I can write will be worth your notice; but as my mind was troubled many years ago with what are called high and low doctrines, perhaps I may be able to say a little that may do good to some of your poor readers.

I will not say much to Mr. Highman; for, notwithstanding his letter, I cannot hope that he will derive benefit from any remarks of mine: for, though I would not judge any man, yet I fear he does not read his Bible with the disposition of a little child, who is anxious to be taught the truth as it is in

Jesus. I have long observed, that men of his description are generally too wise to learn, and know too much ever to be instructed: and it is a sad thing (as I have known myself in several instances) that men of an amiable temper and friendly disposition, when they embrace these high notions, become morose and quarrelsome, and are continually finding fault with every thing about them. This, I think, is no proof that they have learned these sentiments at the feet of the meek and lowly Saviour, or that they have imbibed much of the spirit of his gospel. I do not at all wonder that the passages mentioned in Mr. Highman's letter, (and he might have given you half the Bible) have very much puzzled and perplexed him: for this must be the case with every one who receives only one part of the truth, and rejects the other; and who reads his Bible not so much to find out "what is truth," as to strengthen himself in *his own notions*, and to collect arguments for the support of *his own creed*.

A Mr. Lowman (that is to say, an Arminian) might have sent you as long a letter full of scriptures, concerning human inability, and the free and sovereign grace of God in the election of sinners to eternal life, and he might have inquired how it was possible for these texts to be reconciled with *his ideas* of the goodness of God, and of man's being a rational and accountable creature:—and, if all these passages on both sides are to be passed

over as too hard to be understood, because *they appear* to contradict each other, alas! my dear Sir, how little of this precious book would be left for our direction, support, and consolation, whilst passing through this changing, dying world!—I was reading, not long ago, an old story of two knights, who quarrelled about a shield that they had both seen. The one declared that it was made of gold, and the other was equally positive that it was made of silver; and their contention was carried to such a length, that they had nearly murdered each other before they were informed that they were both right and both wrong: for each of them had seen only one side of the shield; whereas, it appeared that it was covered with silver on one side, and with gold on the other.—When I had finished this story, I was grieved to the heart to think that many good men were so much like these two knights in their disputes and contentions concerning *their notions* of the truths of the gospel.—Alas! I said, they see only one side of the shield. I acknowledge that very perplexing difficulties attach to the opinions of the Arminian, and to those of the high Calvinist; but these difficulties chiefly arise from the way in which persons receive or reject the peculiar doctrines of the gospel. They begin by forming a system of *their own*, and then they reject every thing *that appears to them to be inconsistent* with the sentiments they have embraced. For instance—a good man feels a full conviction of the truth of

the doctrines of election, and the dreadful depravity of the human heart, and enjoys the delightful hope, that he is an object of God's free, distinguishing grace; but he objects to the invitations of the gospel being addressed to sinners, merely because *he thinks them to be inconsistent* with the doctrines he has received.—Another good man feels deeply concerned for the salvation of his perishing fellow-men; and reading in his Bible the most general invitations—the most tender expostulations and entreaties, addressed to the unregenerate children of men, he rejects the doctrine of election, because *he conceives it to be inconsistent* with such addresses: and, moreover, because *it appears to him* (though quite incorrectly) to reflect dishonour on the character of God. Hence these good men reject different doctrines merely because *they cannot reconcile them* with the system which they have embraced. But, surely, we are not at liberty to reject *any doctrine that is clearly revealed*, merely because we cannot comprehend it, or, because *we think* it irreconcilable with other truths.

The scriptures declare, (Acts, ii. 23,) that our blessed Redeemer was crucified and slain by the determinate counsel and foreknowledge of God; but shall I presume to say, then, the Jews could not have been to blame? or, on the other hand, because it is said, they did it “by wicked hands,” which implies, that they were free agents; shall I declare, that God did not determine it?



It must not be—the facts are plainly revealed, but the light of another world must reconcile them. Till then, I will cordially receive them *both*, believing that what I know not now I shall know hereafter.

*Demas* seems mightily offended with ministers, *and with the scriptures too*, for exhorting those who can do nothing, to do so much. He is of the same mind with a minister, who told me, “that it was of no use to tell his people what they ought to do, for if the Spirit of God had renewed their hearts, they did not want to be told their duty; for He who began the work would carry it on himself.” It is, indeed, a delightful truth, that wherever the Holy Spirit begins this blessed work, He will carry it on, even to the day of Jesus Christ: but are not the means of grace, and the ordinances of his house appointed for this very end? and are not these exhortations the very means which He employs in order to work in us, both to will and to do, of his good pleasure? If, in our conversion, we were *completely* sanctified, then, indeed, these exhortations would be needless; but as we still carry about with us a wretched body of sin and death, and an evil heart of unbelief, that is prone to depart from the living God, how needful are all these admonitions; and when applied with power to the heart, how profitable are they for “correction and instruction in righteousness.” If there is, therefore, no need of them, there surely can be no need of preaching at all. Again, *Demas* says, “that the law of

God is no rule of life to a believer:” but has he forgotten that our blessed Redeemer says, “Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil.” For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” And further, in giving a summary of the moral law, Jesus says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.”

Can any believer read these declarations, and not perceive that he is bound by his allegiance to the sovereign Lord of all, to obey every thing commanded in his word, which is included in supreme love to God, and equal love to his neighbour?

Every believer rejoices that he is delivered from the law *as a covenant of works*; and, therefore, he hopes for nothing from its promise, and fears nothing from its curse; for he is “not under the law, but under grace;” yet still he “delights in the law of God after the inward man.” Knowing that he is

"not without law to God, but under the law to Christ;" and, with the apostle, he says, "Do we then make void the law through faith? God forbid: yea, we establish the law." His obedience to the law now springs from new motives—from love and gratitude, and has a far nobler end in view—not his own happiness only, but the glory of God.

Reading, before evening prayer, in the family, I thought the following sentiments of Dr. Doddridge, in his *Family Expositor*, sect. 38, very good upon this subject, and I copy them for the edification of other poor men, who may not have the privilege, as I have, of reading that excellent book:

"Let us seriously consider, and often recollect, the purposes of Christ's appearance! He came not to destroy the Law and the Prophets, or to dissolve men's obligations to observe them, but rather to enforce, as well as to fulfil them. How fatally shall we pervert the purposes of his coming, if we regard him as the minister of sin! How ungratefully shall we abuse the merciful constitution of his gospel, should we take encouragement from thence to violate his law: dangerous, as well as ungrateful, abuse indeed! for God's eye will be watchful over its honours, and his hand exerted to maintain them; so that heaven and earth shall pass away before it shall fail of its accomplishment, in being either obeyed or avenged on the impenitent sinner. May it be our constant care to keep it ourselves, and to teach others to

observe it: may we teach it by our lives, as well as our lips; and let our daily conversation demonstrate how practicable and how amiable its precepts are: so shall we be great in the kingdom of heaven; in the pursuit of which, we may give full scope to the noblest ambition of which human nature is capable."

That the followers of Christ may be more and more united in sentiments, and in heart, and in zeal, for his glory; and that this object may be increasingly promoted by the extensive circulation of your Magazine, is, my dear Sir, the fervent prayer of yours, very affectionately in the bonds of the gospel,

PETER PLAINLY.

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### COMPARATIVE VIEW

OF THE  
STATE OF THE

### SEVEN ASIATIC CHURCHES.

*To the Editors of the Baptist Magazine.*

HAVING lately read the published extract of a letter from the Rev. H. Lindsey, on the present state of the Apocalyptic churches, dated Constantinople, January 10, 1816, I could not forbear comparing it with a survey made by the Rev. Thomas Smith, B. D. 1678, and trust that it will be judged interesting to the readers of your miscellany. Certainly it may give rise to some affecting and edifying reflections.

I here present you with the former and latter description, in two columns, that your readers may see the condition of those churches 138 years ago and the present time, at one glance.



## 1678. SMYRNA.

About a mile from the town are the ruins of a church, which the Franks call by the name of Janus's temple; which, I believe, rather to have been dedicated to St. John, the great saint of the east.

The Turks have here thirteen mosques—the Jews several synagogues; and yet, though Smyrna still retains the dignity of a metropolitical seat, the Greeks have but two churches: the one dedicated to St. George, the other to St. Photinus. The Arminians have only one church.

## EPHESUS,

Called by the Turks Ayasaluc; formerly the chief metropolis of the Lydian Asia, and the seat of the Roman pro-consul, (who had the government of these parts) as being the city subject to his jurisdiction; was not then so famous in its flourishing and glory, as it is dismal and despicable at present; being reduced to an inconsiderable number of poor cottages, wholly inhabited by Turks. On the north side is St. John's church, turned into a mosque.

## 1816. SMYRNA.

If the population of Smyrna be estimated at 140,000, there are from 15 to 20,000 Greeks, 6000 Armenians, 5000 Catholics, 140 Protestants, and 11,000 Jews.

## EPHESUS.

After Smyrna, the first place I visited was Ephesus, or rather (as the scite is not quite the same) Aiasalic, which consists of about fifteen poor cottages. I found there but three Christians, two brothers, who keep a small shop, and a gardener: they are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek; which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

## 1678. LAODICEA.

It is now utterly desolated, and without any inhabitant, except wolves, jackalls, and foxes. The walls of a very large church still remain.

## 1816. LAODICEA.

My next object was, to see Laodicea. In the road to this, is Guzel-hisar, a large town, with one church, and about 700 Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books it contained beyond the four gospels, but mentioned them indiscriminately, with various idle legends, and lives of saints. I have sent thither three copies of the modern Greek Testament since my return.

## COLOSSE.

Colosse, by the Turks called Chorros, is situate very high upon a hill, the plains under it very pleasant; but we were no sooner entered into it, but we thought fit to leave it, the inhabitants being a vile sort of people, so that we doubted of our safety among them. There still remains some poor Christians, notwithstanding those horrid abuses they are forced to endure, but without any church or priest: poor miserable Greeks, who, amidst that ignorance and oppression they labour under, retain the profession of Christianity still, though they have forgot their own language, and speak only Turkish.

## COLOSSE, or DENIZLI.

About three miles from Laodicea is Denizli; which, but I am inclined to think erroneously, is thought to be the ancient Colosse. It is a considerable town, with about 400 Christians, Greeks and Armenians, each of whom has a church. I regret, however, to say, that here, also, the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, have so usurped the place of the scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt that here that unhappy time was come, when men should turn away their ears from the truth, and be turned unto fables. I had with me some copies of the gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisai, close to which are the remains of an-



1678.

## PHILADELPHIA.

It is called by the Turks Alah-shahr, or the fair city. The Greeks used to cultivate the vines in abundance, but were at that time deterred by the severe prohibition of the Grand Signor; so that here, as a Greek papa told us, they had scarce wine enough for the sacrament. The city is very populous, there being above 500 janizaries in it.

Philadelphia has the greatest number of Christians above the other metropolitical seats, there being above two hundred houses of them here, and four churches; whereof the chief is dedicated to *Τῇ Παρὰρῑα*, or the Holy Virgin Mary: the other three to St. George, St. Theodore, and St. Taxiarches.

## SARDIS.

The Turks have a mosque, which was formerly a Christian church; at the entrance of

1816.

cient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill: unhappily, neither could read at all; the copy, therefore, of the New Testament which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse: the prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church.

## PHILADELPHIA,

Now Alah-shahr. It was gratifying to find, at last, some surviving fruits of early zeal; and here, at least, whatever may be lost of the spirit of Christianity, there is still the form of a Christian church: this has been kept from the hour of temptation, which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish. There are twenty-five places of public worship, five of which are large, regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness.

## SARDIS.

I quitted Alah-shahr deeply disappointed at the statement I received there of the church

1678.

which are several curious pillars of polished marble. Some few Christians there are who live amongst them, working in gardens, and doing such like drudgery, but who have neither church nor priest to assist them and administer the holy sacraments to them: into such a sad and miserable condition is this once glorious city and church of Sardis, the metropolis of Lydia, now reduced.

1816.

of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly; and I heard, with surprise, that not a vestige of it remained. With what satisfaction, then, did I find, on the plains of Sardis, a small church establishment. The few Christians who dwell around modern Sart, were anxious to settle there, and erect a church, as they were in the habit of meeting at each other's houses, for the exercise of religion; from this design they were prohibited by Kar-'Osman Oglu, the Turkish governor of the district, and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keny; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears, then, still a remnant—"a few names, even in Sardis," which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged.

### THYATIRA.

It is populous, inhabited mostly by Turks, who have eight

### THYATIRA,

Or Ak-hisar, is said to contain about 30,000 inhabitants, of



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mosques here, few Christians residing among them; those Armenians we found there being strangers, who came thither to sell sashes, handkerchiefs, &c. which they bring out of Persia. They are maintained chiefly by the trade of cotton-wool, which they send to Smyrna, for which commodity Thyatira is very considerable.

## PERGAMOS.

The state of the Christians here is very sad and deplorable, there being not above fifteen families of them: their chief employment is gardening, by which they make a shift to get a little money to pay their *herache*, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad and miserable life. They have one church, dedicated to St. Theodore; the bishop of Smyrna, under whose jurisdiction they are, taking care to send a priest to officiate among them.

1816.

whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek church, and one Armenian. The superior of the Greek church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and free from accident, while the other went round among the people, for their private reading. I have, therefore, since my return hither, sent him four copies.

## PERGAMOS.

The church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisai, but the number of Christians is about as great; the proportion of Armenians to Greeks nearly the same; and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent, and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the church; he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

Though the population of Smyrna is not stated in the former survey, yet it should seem, by Mr. L.'s account, to be increased; and the number of Christians too. Ephesus pre-

sents much the same appearance of poverty and wo, political and moral. Laodicea is in complete ruin. Philadelphia has risen to admiration; from four churches, in 1678, it has now twenty-five places of worship, twenty clergymen, and a resident bishop. In Sardis a new church has arisen out of the ashes of the former. Thyatira seems to have revived the most of all: a little more than a century ago, no Christians appear to have lived there; only a few strangers traded there: now there are upwards of three thousand Christians, Greeks, and Armenians, and two churches. Pergamos, which, one hundred and thirty-eight years ago, had but fifteen families of poor Christians, has revived to the same extent as Thyatira. Still it is to be lamented, that real and serious religion seems to be very low amongst them all: but since God has put it into the heart of the friends of the Society to inquire into their state, and to distribute copies of the holy scriptures, it may be hoped, that the set time to favour them is not far off. O ye children of the West!! of these isles at the ends of the earth, think from whence the light of divine revelation came to you, and return it back with interest.

May 25, 1816.

Leighton, Beds.

AWAKE.

ON

## CHURCH DISCIPLINE.

THE proper exercise of church discipline upon disorderly members, is confessedly a difficult part of that office to which ministers and churches are called. And yet, its exercise upon the principles which Christ has revealed, is absolutely necessary to the comfort and prosperity of churches, and even to their existence: for a society without *order* will soon become extinct, and a "house divided against itself, cannot stand."

Many have been the painful feelings of the pious minister, relative to this important part of his office; and many a pang of soul has he endured in prospect of its exercise, that he

might be able to proceed with discretion, and to *show himself approved of God.*

There are many things, however, which, if duly regarded by the members of churches, would render this office more easy to be sustained, and attended to in an orderly manner.—Amongst these things we rank—the *spirit* which those should manifest who are under censure: a spirit of *prayer*,—of *meekness*,—of *humility*,—of *forgiveness*, and let such be deeply impressed with a sense of the perfect knowledge of a holy God.

### 1. In a *spirit of prayer.*

To continue in prayer, was an apostolic injunction upon primitive believers, and will never cease to be binding upon the disciples of Jesus, at any time, or upon any occasion. Nor does the Christian wish it;



it is the element in which he lives: it is congenial to his renewed nature. Its advantages and utility, however, in some measure rise in importance, and are proportioned to the circumstances in which we are placed. And in no circumstances whatever is prayer more proper, or its advantages more sensibly felt by the church of Jesus Christ, or by the person under its censure, than when this is the spirit in which he attends to the examination of the charge, or charges brought against him.

It is by prayer he first seeks divine forgiveness to pardon the sin laid to his charge, and of which he knows he has been guilty. It is in the exercise of prayer he experiences the full meaning of those words, "I will heal their backslidings, and love them freely." It is by prayer he solicits God to guide the church from error, in examining the affair under consideration, and to give him humility to submit to their censures. It is prayer that relieves the mind of those unfounded suspicions which from prejudice he may have formed against his brethren, and which may induce him to imagine, that if they speak upon the aggravated nature of his sin, they do it with a design of revenge, or because they are dissatisfied with him from other causes. "But, brethren, do we praise you for this? we praise you not." These things should not be so. But, indeed, how can we expect them to be different, when petitions to God for grace to act properly, and

for the divine blessing, has never been made? It may have been neglected, either by the church, or, by the person whose imperfections they have reason to deplore; have we not cause to fear that thoughts have been employed in framing extenuations of his guilt, if not evasions of the charges justly brought against him? This betrays a lamentable neglect of that blessed exercise, which God, in all ages, has honoured with distinguished approbation.

2. Let it be in a *spirit of meekness*. This is of singular importance to be possessed by him whose conduct is to be examined on these occasions. Meekness is directly opposed to resentment and obstinacy; and, under its influence, the man is prepared to suffer reproof or exclusion, for his immoral conduct, which it is the duty of churches to exercise towards those who are "overtaken in a fault." As Christian meekness is, therefore, that disposition of mind by which we endure mortifications from others, so it will be found important at such periods, according to the degree and severity of reproof to which our crimes may have subjected us. Possessing the spirit of meekness so highly recommended by our Lord and his apostles, we shall be better able to govern our tempers, and regulate our passions; we shall be free from those harsh, uncharitable conclusions, respecting the intentions of our brethren who may have brought the report of our disobedience before the church; and we shall be equally stran-

hallowed disposition too prevalent among some professors, to extenuate their guilt by reproaching the conduct of their brethren. If, under the influence of meekness, that cant phrase in the form in which it is generally used, will not be used, "we have acknowledged our fault to God;" as if that was sufficient to release us from obligation of doing so before the church; and, as if it were of no importance to satisfy the minds of our brethren of the justice, or injustice of the charge brought against us; and of the sincerity, or insincerity of our repentance on its account. But have we not reason to fear that such a person's heart is not right with God, who can thus trifle with church discipline, and set the laws of Christ at defiance? Does not the apostle give us an intimation of what will be the result? He does: and mentions bitterness, wrath, anger, clamour, evil-speaking, and malice, as the dreadful evils that would exist where insolence reigned. Alas! how contrary these feelings and passions to the meekness and gentleness of Christ, which should adorn the Christian profession! See 2 Cor. x. 1. Eph. iv. 2.

3. Let him also attend in a *spirit of humility*.

Meekness is that temper of mind that disposes us to bear reproof without resentment: but Christian humility chiefly refers to the views we have of our own unworthiness, and is discovered in St. Paul's words, "I am less than the least of all saints: I am what I am by

the grace of God." A consciousness that we are so, and acting under the influence of such a sentiment, are things of the greatest importance in the case above mentioned; as they dispose the church to form more favourable opinions upon the affair under consideration, and better enable the person to submit to church discipline in the fear of God. If a person is truly humbled for his sin, he will not accuse his brethren either of partiality, or injustice, in calling him to give an account of his improper conduct; so far from that, he will patiently hear the inquiries of his brethren, and receive their kind admonitions in meekness and fear. Being clothed with humility, the person who is justly censurable by the church, even in the examination of the affair, will cultivate that affection and esteem for his brethren which, if they are "the beloved of God," they justly deserve. From a regard to the laws of Christ, he will remember to "do nothing through *strife* or *vain-glory*, but in *lowliness* of mind to esteem others better than himself" With contrition of heart for his sin, he will be ambitious to perform the great and honourable duty of the Christian, "to walk *humbly* with his God." A duty to which he is obliged from motives of gratitude to God, and by ten thousand tender endearments to Jesus Christ his Lord, "Who has redeemed his *soul* from death, his *eyes* from tears, and his *feet* from falling."

4. Let it be in a *spirit of forgiveness*.



It is with regret and surprise that we observe the little animosities, and unpleasant feelings, that often exist among those, whom we have reason to esteem as the disciples of Jesus. Feelings it may be, which at first were occasioned by the most trivial things, and which probably had no relation to church discipline; and which, when mentioned in the church, only serve to show our own weakness, and to demonstrate the unhappy influence by which our minds have been governed.

But the greatest cause for lamentation is, that these trivial concerns between individuals have been introduced into churches, and frequently have proved fruitful sources of sorrow to the brethren. If the person, however, whose conduct is to be inspected, be governed by the spirit now referred to, he will pass over such trifling offences, and bury in oblivion what would otherwise have been the cause of a settled prejudice against his fellow member in society. A willingness to forgive will be sufficiently evident from his lovely deportment towards his brother, and from a regard to his Christian profession, and to Christ, the king in Zion. He will be desirous, "as the elect of God, to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing, and *forgiving*." Col. iii. 12, 13, and Eph. iv. 32.—Once more, we remark,

5. That the person who is the object of censure, should be deeply impressed with a sense of the *universal knowledge* of a

holy God. If this has a proper influence upon the mind, it will deter him from attempting an extenuation of his guilt, or, from a wish to render himself more excusable, by referring to the circumstances, or occasion, by which he was overcome. It is not impossible, but a good man may be under the temptation of mentioning the peculiar circumstances in which the snare presented itself, as a palliation of his crime; but woe be unto us, if we reason after this manner! For whatever may be our temptations, or situation in life, God is a God "that taketh no pleasure in iniquity, neither shall evil dwell with him." A deep sense of God's universal discernment will prepare our mind to admit our guilt in its full extent. Our thoughts will not be employed in contriving ways to avoid censure, but in reflecting, "how shall I stand before the judgment seat of Christ, if on earth my conduct is incapable of bearing the examination of my brethren." Let the words of divine inspiration be impressed upon our hearts: "Thou God seest me.—He *knoweth* the way that I take.—The eyes of the Lord are in *every place*, beholding the evil and the good.—The eyes of the Lord *preserve knowledge*, and he overthroweth the words of the transgressor." Gen. xvi. 13. Job, xxiii. 10. Prov. xxii. 12.

"O may these thoughts possess my breast,  
Where'er I rove, where'er I rest!  
Nor let my weaker passions dare  
Consent to sin, for God is there."

NOSKCAJ.

## Juvenile Department.

### CALENDAR

FOR

OCTOBER, 1816.

**I. Its Name.**—This month was called *Domitianus* in the time of Domitian; but, after his death, by the decree of the senate, it took the name of October, every one hating the name and memory of so detestable a tyrant. It was called *wyn-monat*, or wine-month, by the Saxons. (See *Time's Telescope* for 1816.)

**II. Fasts and festivals.**—Oct. 1. *Saint Remigius*, bishop of Rheims, in France. This prelate having instructed Clovis, the first Christian king of the Franks, baptized him at Rheims, by trine immersion. It is said by the epitomizer of the history of the Franks, that “Remigius having preached to Clovis, and those who had been baptized with him, a sermon on the passion of our Saviour, the king could not forbear crying out, “If I had been there with my Franks, it should not have happened.” The conversion of Clovis occasioned the titles of *Most Christian King*, and *Eldest Son of the Church*, which have so long been attributed to the kings of France.

Oct. 6. *Saint Faith*.—This virgin martyr suffered death under Dacianus, about the year 290.

Oct. 9. *Saint Denys*, or Dionysius the Areopagite. See Acts. xvii. The French say that he was the first that preached the gospel among them; and, for that reason, consider him their tutelar saint. But for this supposition there is no ground, as Christianity

was not preached in France until long after his decease.

Oct. 13. *Translation of King Edward the Confessor*.—He was the youngest son of Ethelred, and came to the crown in 1042. The additional title of Confessor, was probably given him by the Pope, for settling what was then called *Rome-scot*; but is now better known by the name of *Peter-pence*. His crown, chair, staff, spurs, &c. are still used at the coronation of our English kings.

The ingenious and amusing Herrick, thus alludes to the Peter-penny:

Fresh strewings allow  
To my sepulchre now,  
To make my lodging the sweeter;  
A staff or a wand  
Put then in my hand,  
With a penny to pay Saint Peter.  
Who has not a cross  
Must sit with the loss,  
And no whit further must venture—  
Since the porter he  
Will paid have his fee,  
Or else not one there must enter.  
Who at a dead lift  
Can't send for a gift,  
A pig to the priest for a roaster,  
Shall hear his clerk say,  
By yea and by nay,  
No penny, no pater-noster.

**III. Astronomical Occurrences.**  
The sun enters Scorpio on the 23d, at eleven minutes before one in the morning.—The moon is full on the 6th; enters her last quarter on the 14th; her change is on the 20th; and she enters her first quarter on the 27th. She passes Saturn on the 1st, the Georgian planet on the 23d, and Saturn again on the 29th.—The planets Mercury, Venus, Mars, Jupiter, and the Georgium Sidus, are in



the neighbourhood of the sun; and, for that reason, cannot be expected to be seen during the whole of the month.—Saturn, therefore, is the only conspicuous planet till the next month. He sets on the 1st, at half an hour after one in the morning; and, on the 31st, about half past eleven at night; and he is situated in the tail of the goat, (*Capricornus*). At the beginning of this month, a large fixed star may be seen in the south, near the horizon, at a quarter after ten in the evening; and, at the end of the month, the same star will come to the south, at 25 minutes after eight. The star's name is *Fomalhaut*, and it is of the first magnitude. When this star is in the south, two other fixed stars may also be seen in the meridian, between *Fomalhaut* and the zenith. The name of the lower star is *Alpha Pegasi*, and that of the higher, *Beta Pegasi*. To the left of *Beta Pegasi*, is *Alpha Andromedæ*, and to the left of *Alpha Pegasi*, is *Gamma Pegasi*. These four stars, therefore, are in the form of a square, the western side of which is in the meridian with *Fomalhaut*; and each of the four stars in square is of the second magnitude. It may also be observed, that the first point of Aries lies in the direction of the eastern side of the square, about as far below *Gamma Pegasi*, as that star is below *Alpha Andromedæ*.

IV. *Naturalist's Diary*.—The wild flowers are now divested of their beauty; and, in general, cease to attract our attention. But there is one of our British shrubs that is now in its highest perfection, having reserved its flowers for the present month. The common ivy, (*hedera helix*), blossoms in October, and the

flowers are succeeded by the berries, which attain their perfection about the end of the year. This well-known evergreen has five stamina, and one pointal; and is, consequently, of the class *pentandria*, and of the order *monogynia*. Its flowers have five petals, and its berries have each four or five cells.

V. *Remarkable Events*.—Oct. 5, 1793. The new French Calendar was presented to the Convention.

Oct. 7, 1748. The peace of Aix-la-Chapelle concluded.

Oct. 11, 1797. Admiral Duncan defeated the Dutch fleet at Camperdown, south of the Texel, Holland.

Oct. 19, 1769. A dreadful eruption of Mount Vesuvius.

Oct. 23, 1685. The edict of Nantz was revoked.

Oct. 25, 1415. Henry V. gained the battle of Agincourt.

Oct. 25, 1760. Accession of King George III.

Oct. 28, 1746. Lima, in Peru, destroyed by an earthquake.

VI. *Births and Deaths of Illustrious Individuals*.—Oct. 15, B. C. 70. Virgil was born at Andes, a village near Mantua, Italy.

Oct. 16, 1555. The bishops Ridley and Latimer, burnt at Oxford.

Oct. 16, 1793. The queen of France beheaded at Paris.

Oct. 21, 1805. Nelson died in the battle of Trafalgar.

Oct. 26, 1751. Expired at Lisbon, Dr. Philip Doddridge.

Oct. 27, 1728. James Cook, the circumnavigator, born at Maston, in Yorkshire.

Oct. 28, 900. Died Alfred the Great, a native of Wantage, in Berkshire.

Oct. 28, 1467. Erasmus born at Rotterdam, in Holland.

Oct. 29, 1618. Sir Walter Raleigh beheaded.

Oct. 31, 1765. The duke of Cumberland died suddenly of an apoplexy.

VII. *Remarks.*—The dates and names of persons and places in this paper only, are connected with an infinite multitude of circumstances, which may be found in the details of history. We acknowledge that the curiosity of the youthful mind may be excited, but cannot be much gratified by mere hints: but we refer the young reader to his parents and teachers, for more complete information. And they will take care (if they be wise and prudent) not to give too much assistance, which is as bad as too little: they will find occasion to say, as the mother of Sir William Jones often said to him when a child, “*Read, and you will know.*”

Let our juvenile readers reflect, that the countless multitude of circumstances referred to in this Calendar, belong to a few spots only of the globe we inhabit; and that the globe itself is but an atom of the immensity of creation. How great, then, must that all-presiding mind be, which comprehends, guides, and governs the whole! In his favour is life. The good will of him that dwelt in the bush, must be sought by humble and fervent prayer, in the name of Jesus the great mediator; and that good-will includes all our salvation, and all our desire.

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## PHILOSOPHICAL REFLECTIONS.

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### No. VII. LIGHT.

So important is this fluid, that on the first day of creation, is-

sued the high command, “*Let there be light, and there was light.*” He spoke, and it was done. So interesting is this subject, that there seems something delightful even in the mention of this word in any of its acceptations.

It has necessarily engaged the attention of philosophers in various periods of time, though very little was known of its nature and properties, until it pleased the Creator to favour the world with the talents of that Christian philosopher, Sir Isaac Newton, whose researches may be said not only to have elucidated the subject, but to have established a theory that enlarges our ideas, and exalts our conceptions of the infinite wisdom, power, and goodness, of the Supreme Being. Our reflections will be founded on this theory.

Let us, then, consider light as consisting of extremely small particles, that issue from luminous bodies, proceeding with immense velocity. The motion, uninfluenced and unobstructed, is in straight lines, for we cannot see through curved tubes, and being in all directions, it is in the form of radii. That its motion describes right lines, is farther evident from the shadows which opaque bodies cast; for it is only the side, or part of the body that is towards the light, that will be illuminated, and there could be no shadow, if this was not the direction of its motion.

It was long thought that this motion was instantaneous, seeing that its amazing velocity eluded all calculation. Roemer’s observations on the eclipses of Jupiter’s satellites, at length led to the discovery of a rule for determining this motion, and its velocity was found to be more than four million leagues in a minute; and, consequently, that it takes but



eight minutes in travelling to us from the sun. How inconceivable, then, must be the minuteness of its particles, or, in a motion so rapid, their impulse against delicate bodies, particularly the organs of sight, must be attended with direful effects. This circumstance, with the rarity of this fluid, is further confirmed from the ease and freedom with which the particles cross each other in every possible direction. Our view is not materially abridged in looking through a pin-hole made in a piece of paper—all the objects before us will be distinctly seen. The light, therefore, from these various bodies, must pass at once through the small hole in very different directions in arriving at the eye, and yet, evidently, without the least confusion, or our sight must be obstructed, or obscured.

Light, issuing from a candle, may be seen at the distance of half a mile; consequently, its minute particles must fill a space of one mile in diameter, but its intensity will be found to decrease, as the square of our distance from the luminous body increases: thus, sitting at three yards from a candle, I receive but one-ninth of the benefit that my friend derives, who is situate at only the distance of a yard. How admirable, how exquisite, is the workmanship of God! The minutest particle of matter has its destination, and every operation of nature is arranged with the most perfect accuracy. It can only be the fool that "hath said in his heart, there is no God."

Any body, through which light penetrates in its passage, is called a *medium*. When the rays of light fall perpendicularly on the surface of a medium, the direction of their course is not affected;

but if they enter obliquely to the surface, their direction is changed, which change is called *refraction*. These media or transparent bodies, being of different natures, affect the passage of light in proportion to their degrees of density: thus, light is more refracted in passing from air into glass, than from air into water, glass being denser than water. In proceeding from a rarer into a denser medium, the direction of the rays will be nearer to a perpendicular, imagined to be drawn to the surface, the reverse will of course follow, in their transition from a dense to a rarer medium, as from glass into air.

A variety of simple and ordinary occurrences would soon illustrate these remarks; or experiments may be readily multiplied in proof of them. If we place a piece of money in a bason, and recede from it till we *just* lose sight of the money, and then direct the vessel to be filled with water, being careful that the situation of the money is not changed, nor our own position altered, we shall see the money through the refraction caused by the water. Every body, through which light passes, must have this effect; though, in passing through window-glass, which is very thin, it is too inconsiderable to attract attention.

It is matter of surprise and regret, that facts and appearances, that to many youths must seem unaccountable, do not excite more curiosity, and a greater spirit of inquiry. The bent appearance of the straight oar in water—the apparent nearness of fish to the surface—and even the mistaken judgment of the depth of the water itself, are consequences of refraction; and well would it have been for many a youth, if he had known, that objects, immersed in

water, appear one-fourth nearer to the surface than they actually are. Many an accident would have been prevented—many a parent's hopes might not have been blighted in the bud, for many a life would not have been sacrificed to ignorance.

But we are not to dwell on this principle as injurious; it is far otherwise, it is highly beneficial. By a knowledge of its laws, connected with the properties of lenses, or magnifying glasses, imperfect vision is improved, and incalculable advantages long secured to fading age. It may be said to lengthen our days, and consequently shorten our nights. By refraction we are favoured with the appearance of the sun several minutes before he really arrives at the horizon; and, in the evening, we are indulged with his smiles even after he has left our hemisphere: our atmosphere being the medium that so beneficially conveys to us the enlivening beams, that would otherwise take another direction.

Bodies, through which luminous rays cannot penetrate, obstruct their progress by sending them back, which is called *reflection*. Refracting substances also reflect, for we see our image in water, and the representation of a hand applied to a pane of glass. Reflection, every one will in some degree understand: we had occasion to mention it connected with Sound, and we are too well acquainted with mirrors, to require to be pointed to examples. In reference to light, the influence of reflection is most important and extensive. It is not only by it that we see our image in water, glass, and polished substances, but by it we discover the diversified objects that every where surround us. The rays of light

proceeding from luminous bodies, fall on the objects that encircle us, and are then *reflected* from them to our eyes, which are wonderfully adapted to convey their sensations to the mind, as we shall endeavour subsequently to explain.

How many of our pleasures depend on light! Have we been gratified with the representations of the artist, or delighted with the superior, the inimitable beauties of nature, in the exquisite forms, variegated colours, multiplied positions, and endless motions of the countless objects presented to our view? To this divine contrivance we owe these pleasures. Reflecting on the thousands of our fellow creatures from whom these gratifications are concealed, for which we can assign but this reason, that so it seemeth good in his sight who doth all things well, may our sympathy be awakened: ever may we feel compassion towards the indigent blind, and recounting, though with much imperfection, our numerous privileges, may we be the happy subjects of unfeigned humility, and adoring gratitude!

N. N.

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## CHURCH HISTORY.

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"It is generally agreed," says Fuller, "that about the year 167, many Pagan temples in Britain had their property altered; and that they were converted into Christian churches; particularly that dedicated to Diana in London, and another near it formerly consecrated to Apollo, in the city now called Westminster."

*Fuller's Eccles. Hist. p. 13.*



## Obituary.

### JOHN LADE.

ON the 7th August, 1816, died at Great Mongeham, Kent, Mr. John Lade, aged 78. He was one of the excellent of the earth. Few men ever passed so long a life with so large a share of general approbation. Our Lord said, "Wo unto you when all men shall speak well of you." This is the only thing which the writer can find against him! The parents of the deceased were respectable general Baptists, but Mr. Lade attended worship amongst the particular Baptists at Eythorne. When about 14 years of age, passing through a pea-field, he gathered a few pods, but immediately reflected--"these pods are not my father's: should I have taken them if the owner had been in sight?" and then, thought he, "Thou God seest me. If God saw me do this, he also sees all I do, and of course all I have done ever since I was born." On account of these reflections, said he, "I became very uneasy; still, I thought, why am I so uneasy? it is what many others do, and it is but a trifle, yet something seemed to say, true, but besides this, there is all the rest that has been amiss through my life. I threw down the pease, was sorry for what I had done, and thought of asking forgiveness of the owner, but I was ashamed: however, I could not be easy until I had entreated the Lord to for-

give me. I was not long uneasy about my having taken the pease; but I was very unhappy about many other things. I was convinced, my morality would not atone for what was wrong, but I thought my repentance would avail something; till, by attending the preaching of the gospel, I found that repentance made no atonement for sin, but that pardon was obtained by the all-sufficient atonement made by the Lord Jesus Christ, by those who repent, and believe the gospel. In my poor manner I then began to pray," and with tears he added, "thank the Lord, I obtained mercy." Mr. Lade was at this time about 17 years of age;\* and, in 1773, he, with his brother, with three others, were chosen as helps to aid the deacons, the members of the church being scattered through a circumference of more than 40 miles. In 1777, Messrs. John and Vincent Lade, and two other brethren, were chosen to the office of deacons, by prayer, and laying on of hands. In 1786, Mr. John Lade was chosen treasurer: he was a member fifty-five years, in which time he was four years a *help*; a deacon thirty-nine years, and treasurer thirty years. Never did any man serve with greater fidelity. Respecting the close of his valuable life, as he lived so he died—loving and beloved. On the evening preceding his decease, I was with him; it was thought

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\* Mr. Vincent Lade, (a junior brother, who succeeded his father in the farm, and whose house was called the Baptist inn, because it was open for every pious person), was baptized, and joined the church at Eythorne, Sept. 1761, then under the pastoral care of the Rev. Mr. Knott.

he did not know me, I therefore said aloud, "My dear friend, do you know the Lord Jesus Christ?" He answered equally loud, "Yes." I then said, "Do you love him?" He lifted up his eyes, and replied, "Yes!" "And do you now trust in him?" His heart and eyes were full, with lips tremulous: I took those motions to be a complete answer, for he could not now speak. He was afterwards asked whether he knew who was speaking to him: he lifted up his eyes, looked at me, and said, "Yes, it is Mr. Giles." He immediately gave me his hand, and desired his love to the church; then wished me to pray for resignation. After prayer, I took his hand and said, "I thank God for the holy example you have set before me twenty-four years:" he replied, "Ah, well! the Lord bless you." On the next evening he departed in peace, to receive, not a reward of debt, but of grace. He was interred, and his funeral sermon preached by his pastor at Eythorne, August 18, from Job, xix. 25—27, to a numerous and attentive audience, with more than fifty relatives as mourners. Mr. Lade was unassuming in his manners. In reference to his integrity, it has often been said, "We wish not his writing, only let us have his word." Though he lived at a distance from the church, nearly six miles, he was absent on account of weather only three times in forty years; and although a member fifty-five years, he was absent from the Lord's table but once, and that not till his last affliction. In reference to his piety, how would he sigh on account of the sins of some; on account of the lukewarmness, fickleness, and perverse tempers of others: he would say, "Lord, what is man." In

the whole course of twenty-four years, I never once saw him out of temper. He was the most complete pattern of those excellent qualities enumerated in 1 Cor. xiii. 4—7, and Psal. xxxvii. 37. How can we help lamenting such departed worth! May his dear widow (as no doubt she will) find "her Maker to be her husband," as they were happy in their lives, so in death they will not be long divided. May his dear children never disgrace his name: they will have more to do in copying his excellencies, than in avoiding his imperfections. Of some of them he could say, "I ascend unto my Father, and unto your Father, unto my God, and unto your God:" as to the rest, may the death of the parent, be the means of their spiritual life. Should aged relatives read this, may they inquire whether they are (as the deceased was), like "a shock of corn fully ripe." Let the junior branches of this numerous family, not only remember the funeral text and sermon, but also, that the first serious concern of the deceased about his soul arose from only taking a pod or two of pease not his own, and if this were wrong, of how much greater crimes have they been guilty!

"Reader, prepare to meet thy God,  
By faith in the Redeemer's blood;  
But never hope to enter heav'n,  
While unrenew'd and unforgiv'n."

*Eythorne, Kent,* J. G.  
Sept. 1816.

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REV. JOHN HORNBLow.

THE Rev. John Hornblow, lately presiding over the Baptist church at Braintree, in the county of Essex, was a native of Halsted, in the same county. In the early part of life, he was



placed in the metropolis, to a calling in which he occupied to general satisfaction. In the former part of his life, he adhered to the principles of the established church, being brought up in that persuasion. He then became a follower of the Rev. Mr. G. Whitfield. After a time, his mind being impressed for the welfare of immortal souls, he attempted to speak in the name of Jesus. Being led to think on the order and ordinances of God's house, he discovered the propriety of believers' baptism by immersion; and not being satisfied to live in the neglect of that ordinance, he offered himself as a candidate, and united with the church of the late Rev. Mr. A. Booth, and was accepted upon the principle that he must lay aside preaching, not having been sent out in an orderly way; with which he complied. The church thought it advisable to call him to the trial of his gifts; when, after some little time, he was sent forth, to publish the glad tidings of salvation to perishing sinners. Some time afterwards, he preached to the people at Braintree, which led to his coming amongst them; and, in due time, he was ordained. His stay with the people was not long, before things assumed a very unpleasant aspect. A leading man wishing to exercise undue authority, led to a great deal of trouble. The meeting-house doors being shut against Mr. H. for two or three Sabbaths, who filled up the usual time by preaching in the meeting-yard: the meeting-house having lately undergone an enlargement, the person alluded to, used his authority, as it was principally under his superintendence. The above unpleasantness led to an investigation, by a board of ministers, ap-

pointed for that purpose; which terminated in favour of Mr. H. and to the lessening the authority of the doctor. The ministry of Mr. H. was well attended for some years, and with a considerable increase of members' seals to his ministry. A few years afterwards, an unpleasant circumstance took place, respecting sentiment; which made much havoc before it subsided. In the course of his pilgrimage, many trying circumstances occurred, both as to his religious and family connections, which frequently caused him to go mourning. About Christmas, 1812, he was attacked with a paralytic stroke, and so great was the shock, that it was thought that his dissolution was at hand; but as his pilgrimage was not ended, he was again so far restored, as to resume his usual labours, though with great infirmity: but such was his desire to labour to the end, that he expressed a wish to be led up into the pulpit. His deportment was such, as to gain esteem from people of all the different denominations of Christians in the neighbourhood. His company was by many much desired, being never so much in his element, as when speaking about divine things. In an attempt to go to a friend's house, on the 22d of April, 1816, he fell down, and could not rise without assistance. In this last confinement, when sensible, if asked by friends the state of his mind, he generally acknowledged that he was comfortably supported, though the weight of affliction caused him to groan; yet he was submissive under the dispensation which he viewed to be bringing on his dissolution. On Thursday, May 2, two days before his death, being visited by one of the friends, he seemed pleased that he was go-

ing; the friend replied, "I hope safe into that 'hiding place' you referred us to last Lord's day:" he replied, "If it was not for that, what should I do now! Oh, let me hide myself in thee, thou God of all grace, such a poor creature as I am;" and, with uplifted hands, made use of the publican's language, saying, "O! that it may be my prayer to my last breath," adding, "O what a mercy that the righteousness of Christ is complete: 'nothing in my hands I bring:' O that I may be found in him living and dying." And with many other expressions, which appeared to be of the same import, though not distinctly understood; his body being in a weak and restless state, but his mind appeared calm and serene. He was affected at parting, saying, that it was not likely that we should meet here again, but "Oh," said he, "that I may meet you in a better world," affection-

ately wishing them and theirs, that which the world cannot give, nor take away. The person left him sorrowing, most of all that he should hear his voice no more. On Friday, another friend called, found him apparently in a praying frame of mind; and being asked whether Christ was precious, he answered in the affirmative, and said, "He will never leave his people, nor forsake them;" and added, "He hath done all things well, being too wise to err." In parting, he wished them well, and blessed them in the Lord. On Saturday, June 4, 1816, the greater part of the day, he was incapable of taking notice, or speaking: about half past nine o'clock in the evening, the spirit took its flight, and left its mortal remains, in the seventy-third year of his age; after being pastor of the church at Braintree about thirty-nine years.

J. C.

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## Review.

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*The Gospel committed to faithful Men: a Sermon delivered in London, on Thursday, June 20, 1816, before the Subscribers and Friends of the Stepney Academical Institution, by T. Edmonds, A. M.*

IN consequence of the transgression of the father and representative of the human race, man is born with a corrupt nature, which infallibly produces inattention to the divine will, and general corruption of manners; and, if the sinner is not reclaimed, in another world he will suffer the vengeance of eternal fire. Hence it is, that no office sustained by the most benevolent, elevated, or gifted of men, can rise in im-

portance above that of the Christian ministry, which is designed, under the omnipotent influence of the Holy Spirit, to save man from the impurity of his nature, and the displeasure of his God. The degradation and unhappiness of a sinful mind in this present life, and an eternity of torture and despair in the world to come, need only be adduced to evince the unutterable value of the dispensation of the gospel by competent, zealous, and faithful men. The source of salvation is the eternal and gracious love of God: the procuring cause of salvation is the whole mediatorial work of Jesus Christ, but

the application is effected, generally, through the ministry of the word of life, accompanied with the sacred energy of the eternal spirit. In proportion to the importance of the duties to be performed, is the necessity of selecting proper persons for the purpose of discharging them, and the estimation in which we should hold every thing adapted to obtain and prepare them for active labour. The text from which this truly excellent discourse flows, is happily chosen. And, on the same subject, we have never seen a better sermon: one that contained more sound wisdom—that administered more salutary counsel—or that was more perfectly adapted to attain all the ends for which such an address might be supposed to have been delivered. To those who influence, or who manage the affairs of academical institutions, it imparts just and important rules of judgment and of action—to those who receive their advantages, it administers cautions and directions, and supplies motives to exertion which should never be forgotten—those who contribute to their support, it animates to still greater liberality, and all who object to such establishments, if they are capable of reflection, and wise enough to be corrected, it is eminently calculated to convince of their error, and convert from their way. The passage on which the sermon is grounded, is in 2 Tim. ii. 2, and the discourse proceeds according to the following order:

I. The preacher proposes to consider some principles which the apostle's exhortation seems to imply; and he gives three—1st, it implies that the gospel is of transcendent importance; 2d, that the season of individual exertion

is limited; 3d, that, in accomplishing the designs of God, human agency is of great importance.

II. The preacher proposes to consider the conduct which the spirit of the text justifies and recommends; and here he remarks, 1st, that it justifies exertions for academical institutions, and, consequently, recommends them to patronage and support; 2d, it directs Christian churches in the selection of suitable persons to undertake the work of the ministry; 3d, it suggests what ought to be the character and conduct of those who are candidates for the ministry, and for the benefit of these institutions: and, under this last particular, he addresses himself to the young ministers then present, reminding them that they ought to be men of piety, and to be faithful to the trust reposed in them.

There are some passages in this discourse which contain sentiments of peculiar value, and, at the same time, are fair specimens of the style and spirit of the author. In the 25th page, on the subject of piety in a minister of the gospel, we have the following passage: "A minister of Jesus Christ, without piety, is a most monstrous inconsistency.—He must be an object of contempt, not less to himself than to others; not less to the evil than the good. His whole life must be an intolerable burden. To anticipate the duties of the day, must be extremely irksome: to reflect upon them, distressing and appalling. The scoffs and reproaches of the irreligious, must to him be peculiarly distasteful, when he reflects that he encounters them only through falsehood and deceit, while he is necessarily unsustained by those consolations which can



only accompany virtue and truth : in like manner, the approbation and friendship of the good, who are cruelly deceived in him, must be inconceivably embarrassing and annoying. A bold and open hostility to God and his cause, however inexcusable, is far less dishonourable and base, than a hypocritical assumption of the ministerial office, and a hypocritical discharge of its awful duties."

Speaking still of the impious intruder, the preacher remarks : "He makes others tremble at denunciations, at which he is himself unmoved : warns others to escape that perdition to which he himself is hastening, and elevates and gladdens the hearts of many, by animated descriptions of that heavenly rest and glory, from which, it is probable, he himself will be excluded for ever." We will give one passage more, as we think it peculiarly seasonable in an age, and in a country, in which a few superficial, puerile, vain, and gaudy declaimers, have vitiated the public taste, and produced too many silly imitators among the young preachers of the present time.—"Particularly, permit me to observe, that Christian fidelity will influence the style of your public discourses—it will lead you in the discharge of your public duties, to consult chiefly the great design of the gospel—the salvation of men. To this object, every thing will be secondary; every thing immediately subservient. Instead of merely aiming to excite admiration, by the gaudy colours of false eloquence, or the tumid pomp of inflated periods, your great concern will be by exhibiting the sacred and awakening truths of religion, in impressive, but chaste and appropriate

language—to work deep and salutary conviction in the minds of your hearers—reconcile them to the merciful intentions of divine grace, and inspire them with love to God and to men. The attempt to entertain our hearers with sounding periods, and glaring imagery, is contemptible and unprincipled trifling; and comports as little with simplicity of intention, as with the awful and momentous designs of the Christian ministry. Such a gorgeous and declamatory style, while it violates all the principles of true taste, is ill suited to the majesty and importance of divine truth. It is seldom, if ever, the result of genuine emotion in the preacher, and has no tendency to excite any in the hearer : and though it may occasion unmeaning wonder in the multitude, and succeed in calling forth their applauses, it argues incapacity in the preacher of reaching to any high degrees of excellence ; and must effectually prevent his arriving at more honourable distinction. If this mode of preaching were generally to prevail, the consequences would be most alarming ; ministers and people would alike sink into a state of awful indifference to the vital influence of religion ; the church would lose its true dignity and glory, and the pulpit sink into a mere stage of exhibition and display."

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*A Sermon, occasioned by the Death of the Rev. A. Austin, late Pastor of the Baptist Church Meeting, in Fetter-lane ; delivered on the evening of Lord's day, July 14, 1816, by the Rev. Thomas Hutchings. Published at the request of the Family and Congregation. Button, &c.*

MR. HUTCHINGS' sermon is founded on Rev. xiv. 13. After a pretty long introduction on the

nature and importance of the gospel, and the infinite superiority of its discoveries "to the most refined speculations of ancient philosophers, and the loftiest flights of heathen bards," the author's division of the text, is—"The parties to whom it refers—and the blessedness it is theirs to enjoy." Under the first division, he observes, that the parties, to whom the text refers, are characterized as *those that die in the Lord*; a mode of expression which conveys the ideas (1) of special relationship to the Saviour. (2) High consequent privilege. Under the 2d division, viz. "The blessedness which it is theirs to enjoy," he notices, (1) *They rest from their labours.* (2) *Their works follow them.* Mr. H. next introduces a short memoir of the deceased, with which he had been furnished from some of Mr. Austin's friends, and highly respectful to his memory, but which is in substance contained in the memoir with which the present Number is introduced. The sermon closes with very affectionate and suitable addresses, principally to the members of the church, and which are thus expressed: "Permit me (1) to draw your attention to the mercies for which you have to be thankful. (2) To recommend the exercise of resignation under the loss you have sustained. (3) To remind you of the way in which your late pastor may be profitably remembered. (4) The importance of humble, cheerful reliance on the great head of the church. (5) To be found in the exercise of appropriate social duties. (6) Direct your thoughts heaven-ward."

As a specimen of the author's manner, we transcribe the following paragraph:

"When a powerful monarch calls

home his ambassador from some petty state, it augurs no good: and there are some, to whom the removal of an affectionate, faithful minister, is no less portentous. Year after year, my esteemed brother came into this pulpit, saying 'All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God.' But it may be, that to some of you, the word of reconciliation has been addressed in vain; you have not regarded it, you have not embraced it; and now the minister of peace is gone—meet him again? yes, you will, you must meet him—not here, but at the bar of God! But how will you meet him there? In vindication of your own unbelief, and indifference to eternal realities. Can you say, that he did not warn you to flee from the wrath to come? "Can you allege, that he did not make known the way of salvation? Can you maintain that he did not hold out appropriate inducements to the exercise of repentance towards God, and faith towards our Lord Jesus Christ? Can you assert, that by torpid indifference, or disingenuous temporizing, he neutralized the subject he discussed, and left you in uncertainty as to his being in earnest? No, you cannot. Think, then, of your state—your guilt—your danger. Tremble, lest you should have to say, 'The harvest is past, the summer is ended, and we are not saved!'"

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*The Christian doctrines of the Trinity and Incarnation, considered and maintained, on the principles of Judaism. By the Rev. John Oxlee. Vol. i. 1815, 8vo. Hatchard, Rivingtons.*

WHILE reading the author's syllabus of contents, we could not forbear exclaiming, "Let the pillar stand on its own base." If the doctrine of the Trinity be proved, it must be proved by

scripture only. Reason has nothing to say: revelation must be heard in silence.

Nevertheless, the modern Jews may, with great propriety, be referred to the writings of the ancient Jews, in the use of the *argumentum ad hominem* which this writer seems very desirous of employing.

If prejudices can thus be softened and diluted—if stumbling stones can thus be rolled away, the learned labours of the writer are not bestowed in vain. This writer, after replying to an objection of Maimonides, declares: "I am left in full possession of the argument—that a plurality of persons in the godhead, is only what reason suggests, and analogy dictates." P. 56. To us it appears, that analogy is out of the question, and that to suppose for a moment, that reason would suggest any such thing, is unspeakably absurd.

We read with surprise, another passage, in page 58, respecting the origin of angels. "Indeed, except they may be comprehended under the general expression of the host of heaven, we possess no scriptural authority for maintaining that they received their being at all; or, that they did not exist, as they do now, from eternity: as no explicit declaration is to be found in the compositions of Moses, of their having been created, or of their beginning to subsist coetaneously with the rest of the system." But who can form any rational idea of the eternity of angels? An eternal creature is a gross contradiction in terms. See p. 151, compared with p. 306.

In p. 103, the author intimates he has clearly proved, that "all spiritual substances, besides the godhead, do really exist in a di-

versity of persons, or subsistences." Will not the reader imagine he is reading a Jewish cabalist, instead of a Christian divine?

That the doctrine of the Trinity shone with a faint light in the Old Testament, Mr. Oxlee has shewn from 1 Kings, xvii. where Elijah stretched himself over the child three times: from 1 Kings, xix. where we have the three terrors of wind, earthquake, and fire: from Gen. xvii. in which we see the appearance of three personages to Abraham: from Isaiah, vi. and the threefold invocation by the seraphic host: from Numb. vi. which contains the threefold, sacerdotal benediction: and from Psalm, xcix. in which the epithet *holy* is thrice repeated.

Much curious information will be found in this book, concerning him, "whom the Jewish divines, from the godlike manner in which he is every where designated in the sacred oracles, have been led to call *the Metatron*, the great angel, the guardian, or redeemer of Israel, the Almighty, nay, Jehovah also." P. 127.

The cabalistic mystery of the *ten numerations* is also here unfolded.

"The first three are called supreme crown, wisdom, and understanding. The remaining seven are denominated, mercy, severity, beauty, victory, glory, stability, and sovereignty; and are termed the inferior numerations, being regarded as mere attributes, which the higher numerations, supreme crown, wisdom, and understanding, possess in common with each other." P. 154.

The *Daruschists* maintained the doctrine of the seven pre-existences. Of these, the law and



the throne of glory, are the chief. And rabbi Moses Ilpeles teaches, that "*Jehovah, the law, and the throne*, are all one and the same thing." P. 202.

The author has further shown, that "the three personalities of the godhead, stand expressly designated in the very highest authorities of the Jewish church—the *Targumists*." The first person, they denominate simply Jehovah, or God: the second, the word of God, or the word of Jehovah: and the third, the habitation of God, or the habitation of Jehovah.

On the whole, we cannot but wish that Mr. Oxlee may find encouragement to complete his design. With an astonishing profusion of rabbinical learning, he has certainly gone far to prove, that "to the man who is really conversant in the writings of the *Targumists*, *Cabalists*, and *Daruschists*, and who permits himself to be guided by their direction and authority, the doctrine of the Trinity can offer no scruples." P. 344.

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*Farewell Sermons, by some of the most eminent of the Non-conformist Ministers, delivered at the period of their Ejection by the Act of Uniformity, in 1662. To which is prefixed, a Historical and Biographical Preface.* 8vo. pp. xvi. and 449. Gale and Fenner.

THE great principles of Non-conformity, are the sufficiency of the scriptures—the supremacy of Christ in his spiritual kingdom—and the right of private judgment in religion: a right which belongs equally to all, because all must hereafter give an account of themselves to God. It is in vain we think to defend it on any other principles: and if

these principles will not support it, let it be abandoned for ever!

The preachers in this volume are, Mr. Calamy, Dr. Manton, Mr. Caryl, Mr. Case, Mr. Jenkin, Mr. Baxter, Dr. Jacomb, Dr. Bates, Mr. Watson, Mr. Lye, Mr. Mede, Mr. Newcomen, Mr. Brookes, Mr. Collins, Mr. Gaspine, Dr. Seaman, and Mr. Evanke.

The sermons are by no means equal in merit, but every one smells like a field which the Lord hath blessed. A copious unction from the holy one, rested on the preachers and the hearers. If the written sermon be so powerful, we are ready to exclaim, "what must have been the effect produced by the living voice!"

The points discussed in these sermons were, the great things of God. Little was said about non-conformity, but the parting addresses were very tender and affecting.

Mr. Evanke says, "Beloved, I have not many words to speak to you, for the hour of my departure hasteneth; therefore I will compose what I have to say, in this dying request. You and I, like Elijah and Elisha, are at the point of parting: I do, therefore, require of you, and in the name of God conjure you, so to improve this sermon, this opportunity, this hour's discourse, that we may take comfort at our next meeting, and rejoice to see one another's face at the judgment day, which we shall never do, if we appear there in a sinful and unsanctified state." P. 436.

Dr. Jacomb, in concluding, writes thus: "I censure none that differ from me, as though they displease God; but yet, as to myself, though I do thus and thus, I should certainly violate the peace of my own conscience, and offend God, which I must not do, no, not to secure my ministry, though that either is, or ought to be, dearer to me than my very life: and how dear it is, God only knoweth. Do not add affliction to affliction, be not uncharitable

in judging of us, as if through pride, faction, obstinacy, or devotedness to a party, or which is worse than all, in opposition to authority, we do dissent. The Judge of all hearts knows it is not so: but it is merely from those apprehensions, which after prayer, and the use of all means do yet continue, that doing thus and thus, we should displease God: therefore, deal charitably with us in this day of our affliction." P. 156.

Dr. Bates says, "I know you expect I should say something as to my nonconformity. I shall only say thus much, it is neither fancy, faction, or humour, that makes me not to comply, but merely for fear of offending God. And, if after the best means used for my illumination—as prayer to God, discourse, study, I am not able to be satisfied concerning the lawfulness of what is required: if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next." P. 181.

We cordially recommend this cheap, and interesting volume, to the public in general, and especially to the rising generation of nonconformist ministers. May they largely imbibe the spirit of their venerable ancestors!

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*Third Report of the London Society, for the Improvement and Encouragement of Female Servants, by Annual, and other Rewards. Instituted 1813.*

A very able and interesting Report, from a Society to which we wish all possible encouragement. To diminish domestic evils, and multiply domestic comforts, is an object that richly deserves the most zealous, united, and persevering exertions.

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The Friend of Peace: containing a Special Interview between the President of the United States, and Omar, an officer dismissed for duelling; six Letters from Omar to the President; with a Review of the power assumed by rulers, over the laws of God, and the lives of men, in making war, and Omar's solitary reflections: the whole reported, by Philo Pacificus, Author of "A Solemn Review of the Custom of War."

### *Lately Published.*

#### EASTERN LITERATURE.

A Grammar of the Sungskrit language, composed from the works of the most esteemed Grammarians: to which are added, Examples for the Exercises of the Student, and a complete List of the Dhatoos, or Roots. By W. Carey, D. D. Teacher of the Sungskrit, Bengalee, and Mahratta languages, in the College of Fort-William. Serampore, 1806. 4to. upwards of one thousand pages. Black, Parbury, and Allen; or at No. 20, Harpur-street, at the Society's Depository.

"A View of the History, Literature, and Religion of the Hindoos;" including a minute description of their manners and customs; and translations from their principal works. By the Rev. W. Ward, one of the Baptist Missionaries. Second edition, carefully abridged, and greatly improved. Printed at the Mission Press, Serampore, 1815.

\* \* A few copies of this work, a large 4to. of 486 pages; may be had of Buton. This interesting volume is reprinting by the Baptist Missionary Society, in 2 vols. 8vo.

The Second Annual Report of the Baptist Irish Society, with an Appendix.

# Missionary Retrospect and Foreign Intelligence.

## BAPTIST MISSION.

*Extract of a Letter, dated Serampore, February, 1815.*

"MR. Saffery, in a letter to brother Rowe, informs us of the death of our aged and highly beloved brother Sutcliffe. He says, 'he died triumphantly on Wednesday, June 22, 1814, in the evening, between eight and nine o'clock, about the time twelve-month of the day of our Missionary meeting last year, when he preached to us.' He adds, 'Mr. Fuller is to preach his funeral sermon, at his request, from these words, "Looking for the mercy of our Lord Jesus Christ unto eternal life."'

"On the last Sabbath in January, were baptized at Calcutta, by brother Carey, Mrs. Jones, and a woman named Dukshina, and also Benjamin Rowley, William Winter, and Robert Bunce, of the 66th regiment, quartered in Fort William.

"This month Kanaee and Holodhur, two brethren employed in the printing-office, made a journey into Jessore, and amongst other labours in various villages, invited the relations of the latter brother to embrace the gospel.

"Brother Smith, during the present month, has been labouring daily in Serampore and the neighbouring villages, accompanied by some native brother from the printing-office. In many instances he found attentive crowds, who appeared pleased with what they heard. Parts of the New Testament were distributed among the hearers. On some days they held conversations in several places, and had separate crowds of hearers. He also frequently visited Barrack-poor, where several Portuguese appear anxious for instruction; one expressed a strong desire to be baptized.

"Our brother Neeloo, in the present month, visited several places in the neighbourhood of Serampore: at Chatra he, one day, found some mendicants, to whom he published the gospel; expressing their admiration at the love of God in sacrificing his Son, they asked, 'Are, then, all our sacrifices and works unavailing to our salvation? Are they all done away by this sacrifice?' He explained the nature of this way of acceptance, and they departed apparently pleased with the news. At Vidyu-vatee he had a large congregation; at Bhudreshwara he met with two men, who

presented some rice which had been rendered sacred by having been offered to the great idol in Orissa, of which he brought a morsel as a curiosity to Serampore. After a number were assembled, he offered them 'the true bread that cometh down from heaven, and giveth life to the world;' several women wept while they listened to the news of the atonement by the bitter sufferings of Christ. At Taldanga two villagees acknowledged that they were sinners, and that Christ was the only way to heaven. At Chundra-nugura an oilman listened to the word till a crowd collected, when Neeloo drew their attention to the oilman's bullock, which, with a cloth over its eyes, patiently went its daily rounds: 'this,' says he, 'is an exact picture of your state under the brahmuns, who first blind you, and then make you go your rounds of service like this poor bullock.' He had a pleasing congregation; and at Chinsurah another. At Hoogly a Musulman contended against the sonship of Christ. At Vasa-variya a considerable number remained with him till a late hour, hearing and conversing respecting the things of the kingdom. On his way back to Serampore, he met some people carrying loads to the market, whom he thus accosted: 'These loads you will soon lay down, but there is another load—where will you lay that?' On their asking 'what load?' he said, 'the load of your sins;' pointing them to Him who invites the weary and heavy laden. They were so affected with this discourse as to weep, and to talk of Christ with an apparent wish to be interested in him, promising to call at Serampore. On the 13th, Neeloo read the word to the prisoners in Serampore jail, and in the evening went to several villages, and to a raja's house, where much conversation passed; the raja invited him to come again.

"At the close of the last month, died, in a room in the chapel-yard, Calcutta, Bhurut, a Hindoo native brother, said, by his friends, to be ninety-six years old. In the month of August, as he was coming out of the chapel, he was seized with an apoplectic fit, from which he never recovered. The state of his mind during this affliction was pleasing: he seemed greatly resigned to the stroke, and several times assisted in singing favourite hymns. Jesus Christ, and salvation by him, was his constant theme."



*Extract of a Letter from Mr. Rowe, at Digga, near Patna, in Bengal, to Mr. Saffery.*

"SINCE my last we have baptized twenty-three Europeans belonging to the 14th, 24th, and 66th regiments, and to the Honourable Company's artillery. Others are either proposed to the church, or anxious to be so. Among these are four natives. Two of these were gooroo (teachers), the followers of Dureya Dass. For some time after they had embraced Christianity, they were much harassed by their former disciples; some of whom came daily, throwing themselves at their feet, and intreating them, with tears, to go back into heathenism. In reply, they were informed, they could never forsake the way of life they had found, and earnestly requested them to go with them. On telling their followers, 'they had lost their cast, and, therefore, could not go back to them again;' they replied, 'never you mind having lost cast, only come back to us, and we will get it for you again.' At length, finding that all their attempts were fruitless, they circulated a report that they were beside themselves. One of them has lately been home to see his friends, and was favourably received. His wife promised to come hither with him.

"We have another inquirer, whose name is Balak Dass. He has professedly renounced heathenism, but we fear he has not yet fled to Christ. He gave me his household gods, which are very small, and made of brass. I have delivered them to a Mr. Boilet, one of the brethren in the 14th regiment, who has served his seven years, and is returning to England, and has promised to leave them with Mr. Burls for you. I must refer you to brother Ward's work on the Hindoos for a particular account of them, and only add a few remarks by which you may know them. They are five in number, and you may put them all in your waistcoat pocket. The largest, on one knee, with a tail, is *Hunooman* (monkey); that upon all fours, is *Gopal*; that with full breasts and a flat crown, is *Seeta*, a female; that with a sugar-loaf-cap, is *Ram*; the other has three united together. As you look at them, facing you, that on your right hand, is *Juggunnath*; that on the left, is *Buluram*; and that in the middle, *Soobhudra*, *Juggunnath's* sister. These gods have been in the possession of this poor man about forty years. He has taken them two pilgrimages to *Juggunnath's* temple, in *Orissa*. He used to bathe and worship them regularly every morning and evening; and when he sat

down to eat, these gods were placed in a row before his food: ere he partook of it, he would put his hands together, and prostrate himself before them, addressing them in such language as the following: *Ram Khao* (eat), *Hunooman Khao*, *Juggunnath Khao*, *Seeb Khao* (all eat); after this ceremony he would eat his meal."

These idol gods are arrived, and in the possession of Mr. Saffery.

## CHURCH MISSIONARY SOCIETY.

### *Summary View of the Society's Proceedings.*

IN West Africa, among two nations called *Susos* and *Bulloms*, the Society has four settlements, named *Bashia*, *Cannoffe*, *Yongroo*, and *Gambier*. In these settlements there are five missionaries—the Rev. Messrs. Renner, Wenzel, Wilhelm, Nyländer, Klein, and their wives; and one schoolmaster, a native, named *Jellorrum Harrison*. In these settlements, two churches have been built; several hundred African children are maintained and educated, and a great number have been baptized. Four schoolmasters, with their wives, have lately sailed to assist the missionaries. Many missionaries and their wives have died there, in the service of their Lord. In *Sierra Leone*, 1100 acres of land have been allotted to the Society by government; and a large building is about to be erected to be called, "The Christian Institution of *Sierra Leone*;" and there are as many as 2500 poor children, numbers of whom have been released out of slave vessels, that were carrying them into slavery, and all calling, as it were, for friends to bring them up in the nurture and admonition of the Lord. At *Goree*, an island on the coast, Mr. and Mrs. Hughes have schools of nearly one hundred children. The Rev. Edward Bickersteth, assistant secretary of the Society, is gone to Africa, on a visit to the missionary stations.

At *Calcutta*, in India, the Society has some pious friends, who form a committee, to whom is allowed the sum of 1500*l.* per annum, to be applied in making known the gospel among the Hindoos and Mahomedans, who are perishing by millions for lack of knowledge. Two missionaries, Messrs. Greenwood and Schroeter, are gone to this quarter; and *Abdool Messeeh*, a converted Mahomedan, with other converted natives, are labouring with good success, by the blessing of God, at a great city called *Agra*, and elsewhere, to bring

Their countrymen to the knowledge of Christ.

At Madras, another great city in India, other zealous friends of the Society form a committee for the same purpose as at Calcutta; and to them also is allowed the sum of 1500*l.* a year, for the support of missionaries, catechists, readers and schools. Three missionaries, Messrs. Schnarré, Rhenius, and Norton, are sent thither, who are very diligent in conversing, expounding the scriptures, preaching, and superintending schools: nearly 200 children are under their care. Two other missionaries, Messrs. Bailey and Dawson, with their wives, have just sailed, to assist their brethren in these labours.

At Tranquebar, another large city not far from Madras, the Society has under its care more than 1000 Indian children and youths, educated on an excellent plan, proposed by a late good man, now gone to heaven, Dr. John; and many of these youths are training up to be schoolmasters and catechists, and some of them to become missionaries, if it shall so please God.

In New Zealand, a large island in the Great South Sea, three settlers, Messrs. Kendall, Hall, and King, with their wives and families, have been fixed by the Society to try to bring the New Zealanders to Christ. It is supposed that there is half a million of people there; and this is the first attempt to teach them the way to heaven. To the Rev. Samuel Marsden, and other good friends of the Society in New South Wales, which is about eight days' sail from New Zealand, the sum of 500*l.* a year is granted, in order to support the mission in New Zealand. Mr. Marsden has bought a ship, called the *Active*, in order to assist the mission.

At Antigua, an island in the West Indies, Mr. Wm. Dawes is the Society's catechist and correspondent, and assists in the care of a great number of children.

At Malta, an island in the Mediterranean, the Rev. Wm. Jowett is the Society's representative, and is opening a correspondence wherever he can hear of a good and zealous man, likely to assist him in distributing the scriptures and religious tracts, and in bringing Mahomedans and Heathens to know Christ.

Upwards of twenty students are getting ready for future service: the Society is preparing the scriptures, the liturgy, and tracts, in various Mahomedan and Heathen languages; and, in all these ways, it expended last year (including bills coming due) nearly seven-

teen thousand pounds, in promoting the extension of Christ's kingdom in the world.

It is clear, from this statement, that the Church Missionary Society has undertaken a very great work: and we can truly say, that we wish them much prosperity in the name of the Lord.

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## METHODIST

### MISSIONARY SOCIETY.

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THIS Society, at first under the direction of the Rev. John Wesley, Dr. Coke, and others, has, since his death, been governed by the Conference. The accounts received from their missionaries in the West Indies, and in the island of Ceylon, are very encouraging. We give the following short extract of a letter from Mr. Lynch, dated Jaffa, Ceylon, January 17, 1816.

"Though the Catholics of this island have liberty from the Archbishop of Goa, to read the scriptures, yet, I understand, the priests secretly and positively forbid the people to read them. Both Catholic, Mahomedan, and Heathen priests, are greatly alarmed; they see that we are determined to spread the scriptures, and to preach the gospel, in every way we can. I understand the Catholics are attempting to establish English schools, and funds for their own poor; so that we are at least provoking each other to good works.

"For no one circumstance of the providence of God to me, since I came to Ceylon, am I more thankful, than to have such a respectable, sensible, pious colonial chaplain as Mr. Glenie, in this place. I do not know one point of doctrine, or mode of propagating the gospel, wherein we differ. If all missionaries were as zealous and prudent as he is, we might hope for abundant success.

"I understand, that the Hon. and Rev. Mr. Twisleton has commenced something like camp-meetings, in the neighbourhood of Colombo. Having fixed on a place, on an appointed day, he accompanies Mr. Chater, our brethren, the native preachers, the lately arrived church missionaries, Mr. Armour, and the converted priests, when each alternately addresses the people. This plan is admirably adapted to spread the gospel in this, or indeed in any country."

## Domestic Religious Intelligence.

### BAPTIST IRISH SOCIETY.

THE Second Annual Report of this Institution, with a large Appendix, is just published. The letters of correspondence clearly mark the progress the Society is making, in carrying into effect all the objects for which it was established. It is exceedingly gratifying to find also, that though founded at a period of public calamity, and when so many excellent societies had obtained such a large proportion of the patronage of British Christians, that, in the second year of its existence, it has expended upwards of 1000*l.* and still has a small fund in the Treasurer's hands. The schools are rapidly increasing, and are placed under the most efficient superintendence, viz. resident clergymen and magistrates, who have entered, with all their hearts, into the plans of the Irish schools.

The readers of the Irish scriptures are, doubtless, doing much good, though the fruits cannot be expected immediately to appear. The itinerants, McCarthy, Rogers, Thomas, and Davis, are zealously employed, (the latter at Dublin.) The three new churches, though small, are composed of pious persons, who appear to imbibe the propagating spirit of the conductors of the Society. In short, it is evident to us, that the hand of God is with his servants; and, we hope, "the word of God" will be increased, "the number of the disciples in Ireland" be multiplied greatly, and a great company of the priests be "obedient to the faith." We can only, at present, extract the following letter from the Appendix, addressed to Mr. Ivimey, by the Rev. Mr. Shiell, rector of Dromore West:

"Dear and Reverend Sir,—I feel great satisfaction in having in my power, the first time I have the pleasure of addressing you, to assure you of the prosperous state of the Baptist schools in this parish, and in all the parishes adjoining. I have, and with God's assistance will, continue to visit them very frequently. I find every where around me, not only an ardent desire in the poor to receive instruction, but the support of the Roman Catholic priests, who give me all the aid I demand; nay, some of them visit them with me, and exercise the children in the Irish Testament, which is a language I should blush to acknowledge I do not understand: I therefore find them in that

respect particularly useful. Believe me, a very great opening presents itself here for establishing a number of schools around me, with every prospect of effect; the avidity with which they are sought after, promises the happiest results. At this moment, I could fix from fifteen to twenty more, than those already appointed, with a certainty of each having from eighty to one hundred and fifty scholars, if the funds of the Society would admit of so many.\*

"How ardently should we praise God for putting it into the minds of your friends in England, to cause his holy word to be disseminated in this region of darkness, superstition, and ignorance, in which the glad tidings of the gospel had, I might almost say, never been heard! When I came first to this parish; (about fourteen years since,) there were not above three Bibles in the entire, and scarcely a New Testament. Now, you would not meet with a house, where there is one person who can read, that is not furnished with the word of God either in Irish or English!—A two-shilling Irish reader, with whose zeal and ability I am perfectly satisfied, reports to me, and which I have confirmed on all sides, and in every direction, that it is astonishing with what eagerness the aged poor people flock to hear the sacred word read to them, and how inquisitive they are to learn every particular therein contained.

"As to what refers locally to the schools, being in constant communication with the Dublin Committee, I have, and will send them, my ideas of improvement as they occur to me. I have mentioned some matters, which I hope will be productive of economy; as, in institutions of this nature, every possible saving and retrenchment should be resorted to, which is not incompatible with the main object of the Society.

"I trust, that this is the time of 'the angel flying in the midst of heaven; having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Hear God, and give glory to him, for the hour of his judgment is come!'"

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\* Since the Annual Meeting, the Committee have given directions for the establishment of ten more schools. The income of the Masters has been reduced, from twenty guineas to sixteen pounds.



## LADIES AUXILIARY SOCIETY.

We are happy to give publicity to the establishment of a Female Auxiliary Society in London, in aid of the Baptist Irish Institution. The Rev. F. A. Cox, A. M. of Hackney, has, we understand, kindly undertaken the office of gratuitous Secretary.

## ADDRESS TO LADIES

ON THE SUBJECT OF  
IRELAND.

It is to be regretted, that, notwithstanding the diversified operations of Christian benevolence, so large a portion of the British empire as Ireland, should, till very recently, have been almost totally overlooked. It seems to have been imagined, that the dark cloud of ignorance and superstition which overspread this pitiable region, was impervious to the light of truth, and that the improbability of success in any attempt to ameliorate its condition, justified the indifference and inaction. But it is now pretty generally felt, that no circumstances can impede the progress of truth, and that in every conceivable case, He who condescends to employ, possesses power, and promises grace to give effect to human instrumentality.

Acting upon this principle, a Society was formed two years ago by some gentlemen of the Baptist denomination, for the express purpose of diffusing the knowledge of the one true God in our sister kingdom, especially by means of preaching, and the establishment of schools for the instruction of youth. The plan, in some respects, differs from the Hibernian Society, in consequence of adopting measures to do good, which that institution had found it necessary to relinquish: in other instances it co-operates, but in no case obstructs, or opposes, that scheme of benevolent exertion. The active conductors of the Baptist Society gratefully acknowledge the good providence which has hitherto appeared to sanction their efforts, and only require increased means to extend their usefulness.

Under this conviction, a few Ladies have felt it their duty to form an Auxiliary Society, to be designated "The Female Baptist Society, in aid of the parent Institution for promoting the Gospel in Ireland." They doubt not but it will meet the cordial co-operation of others, who feel for the interests of religion in general, and for the miserable

country which this project respects in particular. How can time and property be better employed, than in promoting the moral improvement of some of the most wretched of mankind, and fulfilling the high design of providence, by circulating scriptural knowledge through the earth? Will the Ladies of Britain be less anxious to aid such a cause than their brethren? It cannot be imagined. It is confidently hoped this appeal will not be in vain; and, that amidst necessary and domestic cares and arrangements, they will not be forgetful "to do good, and to communicate, for with such sacrifices God is well pleased."

## RULES.

1. That a Society be formed, and designated "The Female Baptist Society in aid of the parent Institution for promoting the Gospel in Ireland."

2. That the object of this Society be to render efficient aid to the parent Institution in its various benevolent exertions in Ireland.

3. That any person subscribing half a guinea annually, or presenting a donation of five guineas, be considered a member, and have the privilege of voting at all the public meetings.

4. That the concerns of the Society be managed by a Treasurer, a Secretary, and a Committee, consisting of thirty-one Ladies.

5. That the Treasurer shall not pay any bills on account of this Society, without an order signed by three members of the Committee.

6. That an annual meeting of the Subscribers be held at a time and place appointed by the Committee.

Communications made to the Rev. F. A. Cox, A. M. Mare-street, Hackney, will meet with due attention.

## LETTER TO THE EDITORS.

Dear Brethren,—A few days ago, I received from an unknown friend, a silver tankard, and two smaller cups of the same metal, as a donation to our mission. They have since been sold, and produced £10. 18s. 3d.

I shall thank you to insert this in the Magazine, not only by way of acknowledging the truly Christian liberality of the unknown donor, to whose eye, possibly, your pages are familiar, but also in the hope that this noble example will be followed by many others. Much valuable property of this description may, doubtless, be found in the possession of

our more opulent friends, which is of little or no real use to the owners. And shall it be retained merely to grace a cupboard, or adorn a side-table, while it might, under the divine blessing, be happily subservient to the glorious purpose of saving souls from death, and covering multitudes of sins? The sum above mentioned, if devoted to the support of a Kristno or Sebuckrama, would enable him to preach the gospel of salvation for six months—if exchanged at the Serampore press, for New Testaments, would furnish upwards of eighty for distribution; or would suffice to educate between forty or fifty poor children for a year.

In that impressive document, which our Serampore brethren stile "A Review of the Mission," (P. A. No. XXIX, page 676) they state, that nearly a thousand pounds would be annually saved to the mission, could they be furnished with their remittances at the commencement of the year, instead of waiting till its conclusion. Perhaps, if all the superfluous plate in the possession of our Christian friends throughout the empire, were thus consecrated to the service of the Redeemer, the wishes of our brethren might be accomplished, without any further exertions.

However this may be, I earnestly hope, that the instance above recorded, will effectually impress on the minds of many, the admonition of our gracious Lord, "Go, and do thou likewise."

Reading, Sept. 9, 1816.

J. D.

### BRISTOL AUXILIARY SOCIETY.

Three sermons were lately preached at Bristol, for the benefit of the Baptist Missionary Society. The first, on Tuesday evening, the 20th of August, at Broadmead meeting, by the Rev. John Foster, of Bourton-on-the-water, from Matt. vi. 10. "Thy kingdom come." The second, by the Rev. F. A. Cox, A. M. of Hackney, at Counterslip meeting, on Wednesday evening, the 21st, from the same text: the third, on Thursday evening, the 22d, at the Pithay meeting, by the Rev. William Winterbotham, of Horsley, from Matt. vi. 33, "But seek ye first the kingdom of God, and his righteousness," &c. &c. The collections amounted to 133*l.* 3*s.* 4*d.*—Mr. Foster has been earnestly solicited to publish his discourse, and intends, we understand, to comply with the request. The meeting of the Assistant Society, was held on the following evening, at the

Pithay meeting; and from the report then read, it appears that upwards of 137*l.* have been raised in the three Baptist congregations during the past year; principally by subscriptions of one shilling per quarter.

### UNION OF TWO CHURCHES.

#### HULL.

August 1, 1816, the union of the churches of Prince-street and Salt-house-lane, was recognized in Salt-house-lane chapel. The Rev. Robert Harness, of Bridlington, introduced the services of the day, by reading suitable portions of scriptures and prayer. The Rev. John Birt, of George-street, opened the business of the day, and made the necessary inquiries; whence, it appeared, that the church in Salt-house-lane invited to the union, and the church in Prince-street accepted the invitation. Dr. Steadman, of Bradford, preached an interesting sermon from Psalm cxviii. 25, "Save now, I beseech thee, O Lord; I beseech thee, send now prosperity." The Rev. Mr. Burry, of Bishop-Burton, concluded in prayer. The Rev. Mr. Normanton, of Great Duffield, introduced the evening service by prayer. Mr. Harness preached from Isaiah, xi. 13, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The Rev. Mr. Arben, pastor of the united churches, concluded in prayer. The whole services were conducted with a high degree of interest, and the greatest satisfaction diffused through a large and respectable audience.

The union has every appearance of proving a permanent blessing.

### ASSOCIATION.

#### REDRUTH.

August 21, 1816, the County Association of Baptist Ministers was held at Redruth. The Rev. Mr. Lane, of Helstone, preached in the morning, from Zeph. iii. 17. Mr. Downs, of Truro, in the evening, from Acts, xiii. 32. The devotional exercises were conducted by Messrs. Simmons, Pryce, and others. The object of this Association has been, and still is, the promotion of village preaching; and we have abundant reason to bless God, that its end has been answered to a very great extent.



## EASTCOMBS.

On Tuesday, May 28, 1816, the Baptist Meeting-house, at Eastcombs, in the parish of Bisley, Gloucestershire, was re-opened, after considerable enlargement. In the morning, Mr. Winterbotham, of Horsley, preached from Psalm lxxxix. 15 and 16. In the afternoon, Mr. White, of Cirencester, preached from Psalm cxviii. 25. In the evening, Mr. Coles, of Bourton-on-the-water, preached from John, i. 42. Besides the enlargement of the meeting-house, an excellent school-room has been built, capable of accommodating between 200 and 300 children.

The prospect of success in preaching, and Sunday-school instruction, in this populous and benighted neighbourhood, is truly animating: several schools, and places for preaching, have been lately opened in the adjacent villages, through the liberality and zeal of Mr. Thompson, a gentleman of London, and which are principally supplied by persons from the church and congregation at Eastcombs.

## DESIGNATION OF A MISSIONARY.

On Tuesday, July 30, 1816, Mr. Joseph Phillips was publicly set apart to the work of a missionary, at Eagle-street Meeting, London. The service commenced by reading the scriptures, and prayer, by Mr. Newman, of Stepney. Mr. Winterbotham, of Horsley, delivered an animated introductory discourse, suited to the occasion, and received Mr. Phillips's confession of faith, &c. Mr. Hinton, of Oxford, (one of the secretaries to the Baptist Mission) offered the ordination prayer, accompanied with imposition of hands. Mr. Ivimey, (Mr. Phillips's pastor) gave him a solemn and impressive charge, from 1 Cor. ix. 12. "Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ!" Mr. Ivimey then presented Mr. Phillips with a handsome pocket Bible, the gift of the children in Eagle-street Sunday School; in which Mr. P. had been a superintendent: Mr. Cox, of Hackney, concluded with prayer. Suitable hymns were given out during the service, by Mr. Kershaw, of Abingdon, (the pastor of Mrs. Phillips,) and by Mr. Hoby, of London. They sailed a few days afterwards, in the ship *Jane*, for Java, to unite with Mr. Trowt, in missionary labours at Samarang.

We are happy to learn, that Mr. and Mrs. Randall, who sailed in the *Moir*,

Capt. Kemp, have arrived safely at the Cape of Good Hope.

We are grieved to add, that Mr. John Rowe, (the missionary at Jamaica,) and from whose prudent zeal, much usefulness had been expected, has been removed by death.

Letters have also been received from the Missionaries at Serampore and Calcutta; at the date of which, they were in good health, and pursuing their labours, especially of translating and printing the scriptures, with ardour and delight.

## MELANCHOLY CATASTROPHE.

We have seldom recorded a more melancholy event than that which happened at Rochester, on the 12th of September, 1816, when fifteen persons were instantaneously precipitated to a watery grave. The Rev. Mr. Mills, (who had preached at Orange-street chapel, London, on the previous Lord's day,) with his wife, and daughter two years and a half old; Mr. Thomas Gilbert, who had come to possession of good property; and Mrs. Mills's sister, Miss Gilbert, about to be married to a student of Hoxton Academy, with their school of young ladies, had gone up the river in a boat to spend the afternoon, in consequence of its being the birthday of Mr. Thomas Gilbert, the brother of Mrs. Mills. When returning, in the evening, the people on the bridge heard them singing, and it is supposed, the hymn which concludes with "Dear Lord, remember me!" Just as they approached the bridge, a dreadful shriek was heard, and all was instantly quiet. The boat had run upon a spar, which had been carelessly left across the arch, and, filling with water, they sunk instantly, to meet, we trust, that 'dear Lord,' whose assistance they had been imploring, without imagining they were in such immediate need of his care over their departing spirits.

The names of the scholars, with their ages, are as follow:

Miss Brock, of Chatham .....	Years 11
Miss Morson, Ditto .....	9
Miss South, Sheerness .....	14
Miss Macket, Ditto .....	9
Miss Desbois, Gray's-inn-passage, London .....	11
Miss Reynolds, from the East Indies	6
Miss Obery, a Ward in Chancery ..	7
Miss Gouge, Sittinbourn .....	9
Miss Matthews, Chelmsford .....	11
And Thomas Lear, the waterman.	

The whole of the bodies have been found, and interred.



*Lines on the melancholy accident at  
Rochester.*

Though the worn mariuer prevail,  
When tempest-tost, on many a wave;  
The stream that ripples through the vale,  
May be the cotter's watery grave:  
Though age his shatter'd bark up-buoy,  
Amidst the tempest of disease;  
The skiff of youth, and health, and joy;  
May sink beneath the softest breeze:  
*Youth*, bears no talisman to charm,  
Nor *Health*, the conqueror to disarm.

Though all creation round thee smile,  
Wait for thy change in solemn fear;  
Lest Satan blind thy soul the while,  
And Death when least in thought, be near.  
Happy if ready—then in love  
The invitation will be given;  
From thorns below, to thrones above.  
From earthly hymns, to harps of heaven:  
The rivelets of life past by,  
And launched upon eternity.

*Melane. Lyricen.*

NOTICES.

The Annual Meeting of the Baptist Missionary Society, will be held at Birmingham, on October 15, 16, 17. A sermon will be preached, by Mr. John Birt, of Hull, at the Meeting in Cannon-street, on Tuesday evening, Oct. 16, at seven o'clock. Dr. Steadman, of Bradford, and Mr. Saunders, of Frome, will preach at the same place on Wednesday morning: service to begin at ten o'clock.—Put up at the Stork, in the Square.

WILTS AND SOMERSET.

The Wilts and Somerset half-yearly Association, will be held at Bratton, on the third Tuesday of the present month.

HANTS AND WILTS.

July 24. The Hants and Wilts Missionary Association, met at Whitchurch. There was an early prayer meeting. Mr. Giles preached in the morning, from John vi, 26—29. In the afternoon, while the ministers were attending to business, Mr. Seaton, (Independent,) preached from Gal. iv. 18: and in the evening, Mr. Bulgin from Isaiah, xxv. 9. Mr. Tilly preached the preceding evening. The brethren Drew, Headden, Early, Seaton, Welch, and Millard, were severally engaged in prayer. The next association is to be at Salisbury, Oct. 2d, when the brethren Miall, and Owers, are expected to preach.

The following Sums have been received for the Baptist Missionary Society: the particular details of which will be given in the Periodical Accounts.

CHESHAM, BUCKS. £. s. d.  
Rev. W. Tomlin and friends 29 6 6  
Friend, produce of two lots  
on Amersham Common .. 5 0 0  
Rev. W. Sexton and friends 7 14 6

PRINCES, RISBOROUGH, &c.  
Auxiliary Society, one-third  
of Annual Donations and  
Subscriptions..... 5 14 0  
One-third of Collection in aid  
of above, by Rev. J. Shep-  
herd, Bledlow church... 4 6 0  
Collection at Speen, by Rev.  
W. Groser, jun..... 2 10 6

WATFORD, HERTS.  
Auxiliary Society, by Rev.  
W. Groser, sen..... 12 11 6

NORWICH.  
Rev. Mr. Hull and friends . 11 13 7½  
Rev. Mark Wilkes and friends 58 0 10½  
Rev. Mr. Kinghorn and  
friends ..... 50 2 7½  
Auxiliary Society at Mr.  
Kinghorn's ..... 11 18 4

NORFOLK.  
Mr. Samuel Cooke, Stalham 1 1 0  
— E. C. Yarmouth..... 2 2 0  
Rev. W. W. Simpson, Diss.. 2 2 0

HANTS.  
Aliquis, a Hampshire friend 5 0 0

SCOTLAND.  
Weekly Collection at Lib-  
berton, near Edinburgh,  
by Rev. J. H. Hinton ... 2 2 0

The following Sums are for translating and  
distributing the Holy Scriptures.

TABERNACLE, NORWICH.  
Mr. John Doman, family,  
and friends..... 4 17 0

Rev. R. P. Beachcroft, Rec-  
tor of Blunham, Beds... 1 1 0  
Rev. R. Baker, D. D. Rector  
of Cawston, Norfolk .... 2 2 0  
Rev. J. M. Langmire, Har-  
grave, Hunts ..... 5 0 0  
Rev. J. Pope, Staughton 1 0 0  
Lady Ann Murray..... 1 0 0  
T. Shaw, Esq. Cheltenham. 1 1 0  
J. Gurney, Esq. Bank, Norwich 10 0 0  
Jos. Gildart, Esq. Norwich . 1 0 0  
Hudson Gurney, Esq. M.P. 10 0 0

It is respectfully suggested, that  
BRIEF notices of monies received, may,  
from time to time, be inserted in this  
Magazine, with considerable advantage  
to the Mission.